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A
TREATISE
OF THE
Holy Sacrament
OF THE
LORD'S SUPPER.
WITH

persuasions and Encouragements to the
Receiving thereof; and Directions how to
do it worthily.

To which are added,

Meditations, Prayers and Ejaculations pro-
per to be used Before, At, and After the
Receiving thereof: With Prayers for every
Day in the Week, for the Help of young
Communicants.

By ROBERT RUSSEL,
At *WARDHURST* in *Suffex*.

The Ninth Edition.

L O N D O N :

Printed for *A. Bettesworth* and *C. Hitch*, at the
Red Lion in *Pater-noster-Row*; *R. Ware*, in *St. Dun-
stons* Corner; *J. Clarke*, at the *Golden Ball* in *Duck-
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T O T H E

Christian Reader.

It may, perhaps, seem needless, that when there are already so many good Books extant upon this Subject. I should go about to increase the Number, by adding one more: But, when a House is on Fire, every one is commuted to bring in his Bucket towards quenching of the Flame; so, when there is so general a Neglect in coming to the Table of the Lord, notwithstanding all these persuasions that have been already Published to invite Men and Women thither. I was willing to contribute my Mite, that so the visible Neglect thereof in Many, might lie at my Door. But besides, having been importun'd by several of those to whom my Ministry and other Books written by me had, through the Blessing of God, been made Useful, to write something upon this Subject, I did not know but that the divine Goodness, who stirr'd them up to be importunate with me in this Account, might, by vouchsafing his

To the READER.

*special Blessing thereto, make it more effect
to persuaide them to lay aside their Prejudices
together with their Fears and Doubts, than
those more Worthy and Elaborate Treatises that
have been written by others: For sometimes
pleases the Divine Majesty to make use of weak
means to bring the greatest Works to pass; that
the Excellency of the Power may be known to be
God; that so no Flesh might glory in his Presence
and that the Instrument he is pleased to make use
of may ascribe nothing to themselves, but with the
Church, in the Words of the Psalmist, say, Not
unto us, not unto us, O Lord, but unto thy
Name, be the Glory: For the Persuasion of
the Soul, cometh neither from him that wills
nor from him that runneth, but from God that
bestoweth Mercy.*

*In this Treatise, I have first endeavoured
to convince Persons of their Sin, in Neglecting
to come to the Table of the Lord; and then
I add some Motives to encourage them thereunto
and added some Directions for the help of young
Communicants, whereby they may receive the
Worthily, and be enabled to discern the Lords
Body; and feeding thereon by Faith, be nourished
to eternal Life.*

TO the READER.

And for the sake of those who are not better
provided, I have also here set down such Medita-
tions, Prayers and Ejaculations as may be suitable
to be used Before, At, and After so Solemn a Part
of Divine Worship. And that the Father of our
Lord Jesus Christ may follow it with his Bless-
ing, and make it of Advantage to all that shall
make use thereof, is the Earnest Prayer of,

Christian Reader,

thy Soul's Friend,

R. RUSSEL.

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Just Publish'd,

Printed for *James Hedges*, at the *Looking-Glass* on *London-Bridge*, the Second Edition, corrected and amended, with late Additions. Price 3 s.

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The whole is compos'd in Two, Three, Four Musical Parts, according to the most authentick Rules, for Voice or Organ. By *William Tansur*, of *Ewell*, [near *Epsom*] in the County of *Surry*.

Thro' all the changing Scenes of Life, in Time
(and in Eternity)

The Praises of my God shall fill my Heart
(Tongue and Organ)
Psalm xxxi

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1710

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TREATISE

OF THE

Holy Sacrament

OF THE

LORD'S SUPPER.

*Of the Necessity of Coming to the Lord's Table,
and of the Sin and Danger of neglecting to
do it.*

THere is nothing that renders the Con-
dition of Man in his lapsed State,
more deplorable, than his Aversion to
all those Methods, which infinite Wis-
dom and Goodness has found out, and discovered
the restoring of him: This shews indeed how
depraved he is in all his Faculties, and how
difficult a Thing Redemption is; in which
there is not only Satisfaction to be made to Di-
vine Justice, for his Sin which was effectually
atoned by that great Sacrifice or Offering which
our blessed Jesus, through the eternal Spirit,
offered of himself upon the Cross, (of which the

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Holy

2 A Treatise of the Sacrament

Holy Supper we are to treat of is a Commemoration) but there must be also an Overcoming of the Power of Sin in the Heart of the Sinner before he will be willing to accept of this purchased Salvation; for as Man is in his natural Condition, his Soul is become one of the Strongholds of Satan, wherein he keeps Garrison, to oppose all the Endeavours of the Prince of Light to recover him to himself, and thereby makes the wretched Man a Fighter against himself, and an Opposer of his own Happiness: All his Faculties being so many Auxiliaries of Satan, who by this Means keeps the House of Man's Soul in question that is, betrays it by a dead Security and Senseless of its own Misery, to everlasting Ruin; at least wou'd do so, did not the Blessed and Glorious Jesus, who blasted the great Enemy Mankind on the Cross, and there openly triumph'd over all those hellish Principalities and Powers of Darkness, leading Captivity Captive and through his Death, destroying him that is the Power of Death, that is, the Devil; did he, I say, come and bind the strong Man armed and so dispossess and cast him out, cleansing the worse than Augean Stable of the Soul, and flinging out those filthy Lusts, that had so long habited therein, to make Way for the Reception of that Grace and Life which he brings along with him. And yet tho' the Devil has been so shamefully foil'd, and through Divine Grace turned out of his usurped Possession of the Soul of Man, he is indefatigable in his Attempts to ruin him; his Overthrow causing him to redouble both his Rage and Diligence; for he is continually going about, like a roaring Lion, seeking

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Whom he may devour ; and where he finds any off
their Watch, to be sure he does them a Mischief ;
assaulting them with some or other of his fiery darts,
exciting in them, and stirring up those Lusts, that
are of fatal Consequence to the Souls of Men.

Now to prevent these Assaults of Satan, and
keep the Soul upon its constant Watch, our
blessed Lord, among other Methods of his Grace
for our Preservation, has instituted this of his
last Supper for one ; the natural Tendency and
chief End of which is to shew forth the Death
of our dear Redeemer ; and surely we cannot re-
member his Death, but we must remember what
he died for, as well as for whom ; and if we re-
member that our blessed Lord died for our Sins ;
how shall we that profess our selves his Followers,
and hope to reap the Benefit of his dying for Sin,
be any longer therein ? And this must certainly
set us upon our Watch, in which our Security
lies. And this Satan is sensible of as well as we ;
he seeks our Ruin, but knows, while we are
upon our Watch, he has no Opportunity
to effect it : He knows also that while we fre-
quently partake of this sacred Viaticum, by
which we shew forth the Death of our Lord, we
cannot but be upon our Watch ; therefore it
is one of his principal Endeavours to keep us from
the Lord's Table. But certainly were it not for
the Relicks of the Fall, and those Remainders
of Corruption that still lodge within us, we should
never thus take part with Satan, and Sin against
our own Souls as we do, by neglecting to come
to this holy Banquet, whether our blessed Lord
himself invites us to come, making us a Feast of
Things, and of Wine on the Lees well refined :

4 A Treatise of the Sacrament

and gives us a hearty Welcome, saying, *Eat, Friends ! drink ; yea, drink abundantly, O Belov*
Cant. 5. 1.

And is it not now an amazing thing that o
that Professes himself a Follower and Disciple
Jesus, shall stand in need of Perswasions to acc
of the gracious Invitations that our Lord h
made ; or be shew'd the Necessity of his so d
ing ; And yet every Day's Experience abundan
ly shews that it is so : And that instead of comi
with that Alacrity and Chearfulness, which
our coming to so spiritual Repast, might reaso
ably be expected from us, we are with Difficul
perswaded to go to it at all. So that Perswasio
to stir us up to attend this Duty, are so far fro
being needless, that they are highly necessary,

I shall therefore in the first Place endeavour
perswade my Reader of the Necessity he lies un
of coming to the Table of the Lord : And the

First, Because our Lord has commanded it, a
this alone sufficiently shews the Necessity there
to all that profess to be the Disciples of Jess
For he that does not think that there is a Nec
sity of obeying his Commands, cannot surely p
tend to be the Disciple ; no nor, his Friend
ther ; for that depends also upon our keeping
Commandments, as our Lord himself testi
John 15. 14. *Ye are my Friends, if ye do whatso*
I command ye : We would all of us pretend to
God ; but without our keeping of his comman
ments, our Pretences are but in vain ; for,
our Lord in the 14th Chapter, Verse 21. *He*
hath my Commandments, and keepeth them, he
that loveth me : And he that lay in the Bosom
Christ, and best understood his Mind, has

of the Lord's Supper.

5

that he that keepeth his Commandments, dwelleth
in him, and he in him. So then, if we would ap-
prove our selves to be the Friends of Christ, to
love him, and to dwell in his Love, and have
his Love dwell in us, there is a Necessity of keep-
ing his Commandments : Now that our coming
to this Table is that which we are commanded
evident from our Lord's Words, *Do this in re-
membrance of me.* This command is so plain and
positive, that I see not what can be objected a-
gainst it. For least there should be any room for
doubting and excuses, this Command is so laid
down, that it respects both the Officers and Mi-
nisters of the Church, and the People that are
under their Charge and Care : To the Ministers,
he speaks, that they might prepare his spiritual
banquet, and get all Things ready ; and to the
People, that they might come to partake thereof.
First, he requires his Disciples to do it in Re-
membrance of him ; that is, to do what he did
in like manner as they had seen him do, and
what was it that our Lord did ? why, he took
Bread, and gave Thanks, and brake it, and
gave it to them, saying, *This is my Body which is
given for you ; this do in Remembrance of me :* As if
he had said, Do ye take this, Break, give Thanks,
eat it, and give it to all my Family, *i.e.* to all
that shall believe on my Name through your
word, and be Members of my Family hereafter.
Now if the Disciples were bound to give it,
then every Member of Christ's Family, that is,
every true Christian, was no doubt bound to re-
ceive it. But as I said before to prevent any Ex-
ception, this is not only strongly implied, but also
positively commanded ; as the Apostle Paul assures

6 A Treatise of the Sacrament

us, 1 Cor. 11. 24. telling us, *That when our Lord had given Thanks, he break the Bread and said, Take Eat, this my Body which is broken for you, Do this in Remembrance of me.* And here we must note, that the Words, *Do this*, do in this place immediately refer to the Words *Take, Eat*, and so concern every Christian; and not as in the Gospel of St. Luke, where the same Words, *i.e. Do this*, do not refer to *Take, Eat*, for those Words are omitted by St. Luke, but to *Taking Bread, giving Thanks, breaking it, and giving it to them.* So that in St. Luke's Gospel, Christ by saying, *Do this*, commands his Apostles, and Ministers of the Gospel, to take the Bread, give Thanks, break it, and administer it to the Church, and in that of the *Corinthians*, The Church are commanded to *Take and Eat*; that is, to receive that which is so given them. In the First, by *Do this* is meant, *Taking Bread, Giving Thanks, Breaking it, and Giving it*; and this concerns only the Ministers of the Gospel; none can or must do this but they: In the last, by *Do this*, is meant *Take and Eating*; and this concerns every Christian, and this is to be done through all Succession of Time, even until the second Coming of our Lord. This evidently appears from what St. Paul writes to the *Corinthians*, where after having laid the sacred Institution before them, he at last tells them, *That by celebrating thereof, they must shew forth the Lord's Death until he come.*

Now to make the Necessity we have of coming to the Lord's Table, more evidently to appear, give me leave to add two or three Considerations more, touching the Weight of this Command.

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This Command to come to the Lord's Table, which is included in those Words, *Do this in remembrance of me*, was first given by our blessed Lord only to the eleven Apostles: For tho' Judas sat down with them at the Celebration of the Passover, and dipped with our Lord in the Dish, yet I am not satisfied that he was with them in the Institution of this holy Supper, for by that Relation which *St. Matthew* makes of it, it rather seems to me that it was after *Judas* was gone out upon the Devil's Errand, in order to betray his Lord and Master, that *Jesus* took Bread, &c. However, it was given as its first Institution only to those Apostles that were with our Lord at his last Supper; and yet to shew the universal Obligation that was laid by the Command of Christ upon all Christians, our blessed Lord delivered it himself unto *St. Paul*, when by his miraculous Conversion he was added to the Number of the Apostles, *St. Paul* being a chosen Vessel of *Jesus Christ*, whom he called by his Grace in so extraordinary a manner, and having appointed him to be an Apostle to the Gentiles, and to preach to the Heathen World, he revealed his whole Mind and Will unto him; and among other Things gave this Commandment also to him, and gave him particular Instructions about it; it was not enough to have *St. Paul* instructed therein by the rest of the Apostles, that he received it from the Lord; but he had it from the Lord himself in a particular manner; so he himself testifies in his first Epistle to the *Corinthians*; where giving them Account of the Institution of this holy Sacrament, he tells them, *Cor. 11. 23. I have received of the Lord that which*

6 A Treatise of the Sacrament

also I delivered to you, That the Lord Jesus, the Night in which he was betrayed took Bread, &c. And if it had not been to be a standing Ordinance in the Church, can we think that the Lord Jesus would have communicated it himself unto St. Paul that he might deliver it to those Gentiles to whom he was sent to Preach, when they were converted to Christianity by his Ministry?

2. But that which further ought to recommend the keeping of this Command to us, is, that it was the very last Command that our Lord left us: When he was just going out of the World and taking his Farewel of his Disciples, who he was to see no more till after his Resurrection then it was he gave them this Command, and left this Charge with them, That they should do as they had seen him do, and thereby remember his Death: This was the last Legacy of our dying Lord, who was then going to shed his Blood for us: And surely such a Legacy left by such a Lord deserves our Notice, and lays a greater Obligation upon us to observe it: And methinks when I read over those dying Expressions of our dear Lord, I hear our Saviour thus discoursing with his Disciples.

“ This is the last Supper you are like to eat
“ with me in this World, for I will not hence
“ forth drink of this Fruit of the Vine, until
“ drink it new with you in the Kingdom of God
“ But tho’ I shall no more feast with you myself
“ till we come together in Heaven, yet I would
“ have you meet often with one another, and
“ Feast often upon my broken Body, and my
“ Blood shed for you, according to what you have
“ seen me at this time set before you: And

“ you

of the Lord's Supper.

9

you have now seen me take Bread, give Thanks, brake it, and give it to you, so do you in like manner. This is my Will and Testament; and the last Injunction that I lay upon you : If therefore you have any Respect to the last Command of me your dying Lord and Saviour, if you love me, and desire to abide in my Love, and to bear me in Mind when I am gone from you, do not forget these my last Words, but *Do this in remembrance of me,* " And surely he that will not by this be perswaded that there lies a Necessity upon him of being found in the Practice of this Duty, is unworthy of the Name of a Disciple of Jesus.

3. But if any should say, This was but a temporary Command, like those given to Moses, and by him to the Children of Israel, and so was to cease with the Apostles, they will find themselves therein exceedingly mistaken, if they will but consider the fore-quoted Place of the Apostle Paul to the Corinthians, who is express that we are not only to be found in the Practice of this Duty but that we are hereby to *shew forth the Lord's Death until he come.* By which it appears that this Command of our Lord lays a perpetual Obligation upon us, and is to continue until Christ, who appeared to put away Sin by the Sacrifice of himself, (which in this Sacrament we commemorate) shall appear the second time without Sin into Salvation. And therefore how those that live in the Neglect of this Duty can excuse themselves from an apparent Breach of this Command, I know not, And if it be a Sin to live in an apparent Breach of this Command of our Saviour, there is a Necessity of being found in the Practice of it. But,

B 5

Secondly

10 A Treatise of the Sacrament

Secondly, There is a Necessity of coming to the Table of our Lord, because hereby we emphatically shew our Love and Affection to our dear Redeemer, and give the greatest Instance of our Obedience to him : By this, Our Love and our Obedience are put upon the Test : For the conjunction of our Lord being the great Reason of our Duty, our living in a Conformity thereto, and in the Practice thereof, does evidently testify our Obedience to him. And certainly the more pure, and simple, and abstracted from all secular Interests our Obedience is, the more it is accepted ; There is something in Nature that draw us to the Performance of our Duties, and shew us the Reason of our doing them ; we see well enough that there is great Reason why we should be just, merciful, temperate, sober, chaste, &c. But as to this Duty to which I am perswading, there is no other Ground for our Obedience, but his Divine Command, who we bid us do it in Remembrance of him ; and therefore our being found in the Practice thereof, so much the greater Argument of our Love and Obedience.

Thirdly, Another Reason of the Necessity that lies upon us to be found in the constant Practice of this Duty is, That otherwise we cannot be Followers of them, who through Faith and Patience have gone this Way before us, and have thereby inherited the Promises : I mean we cannot otherwise follow the Example of the Primitive Christians, whom we frequently find in the Practice of the Duty ; and whose Practice ought to be our Pattern : For certain those who were taught by the Apostles, who were both guided by

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an infallible Spirit, and received from the Lord. what they delivered the Churches, certainly knew what was the Mind of Christ: And if they looked upon themselves as concern'd to be sound in the constant Practice of this Duty, how can we think ourselves to be excused, since this Duty was to be performed till the second Coming of our Lord, for so the Apostle *Paul* assures us, I have already shew'd. Now that the Primitive Christians were frequently found in the Practice hereof, both Scripture and Antiquity witness: Let us hear what Account *St. Luke* gives us hereof in the Acts of the Apostle, Chap. *Verse 46.* *They continued daily with one accord in the Temple, and breaking Bread, at home did they eat their Meat with gladness and singleness of Heart:* Now by this it appears, that they did as constantly do this as they publicly meet together to pray and hear, and as oft as they did eat and drink together, in Token of their Love and Friendship, both which they did very frequently, as that Phrase, *they continue daily*, intimates. And when sometimes the Christians met together, to rejoyce in God's Goodness, and made a Feast, inviting hereto the Poor and Indigent, as our Lord had commanded them, which Feasts were called Love-feasts, at these Feasts they forgot not to celebrate this Divine Institution; which they took to be the most exact Imitation of Christ our Lord, who at the Eating of the Passover, or Paschal Lamb, instituted this last Supper of his, as a commemoration of his own Death: And therefore it is said in the 42d Verse of the fore-named Chapter of the Acts, *they continued stedfastly, not only in the Apostles Doctrine and Fellowship; that*

is

12 A Treatise of the Sacrament

is, holding the Principles of the Christian Faith and Doctrine, and walking in Communion with the Apostles; but also in *Breaking of Bread and Prayer*, that is, in the Participation and Use of all the Ordinances of Christ; and there being said to *continue* in the use of these Things *steadfastly*, shews us both their frequently therein, and that they were not tired therewith.

But tho' they did this frequently on the *Wednesday* in the Primitive Times, yet the Lord's Day was the principal Time of the Celebration thereof, as evident from the 29th of the *Acts* and the 7th Verse, where it is said, *That upon the First Day of the Week, when the Disciple came together to break Bread, Paul preached unto them, &c.* This also intimated from these Words of the Apostle to the *Corinthians*, 1 Cor. 11. 20. Which in our Translation are, *When ye come together therefore in one place, this is not to eat the Lord's Supper; but according to the Syriack Translation, it runs thus, When ye meet together, ye do not eat and drink as it comes the Day of the Lord: And what fitter Season can there be for the celebrating of the Lord's Supper than the Lord's Day? That this was meant by the Set-Day which *Pleny* speaks of, who was a Heathen, is very likely: For he saith, *The Primitive Christians* (that is, the Primitive Christians) *were wont to assemble before it was Light, to sing a Song of Praise together to Christ as God; and to bind themselves by the Sacrament, not to any Wickedness, but that they would not commit a Theft, nor Robberies, nor Adultery, nor break their Words, nor deny any Thing that was demanded of them in fine, when it was demanded: And this being done, adds the Author, their Custom was to part, and to meet again, but to partake of a com-**

men but innocent Meal. And other Author's tell us, That they remember'd the Lord by breaking of Bread twice in a Day; that is, both Morning and Evening. And this sufficiently shews what great Affection the Primitive Christians had to this Duty, and in what high Account it was amongst them; since in all their Assemblies, it was one part of their Service. And if we would be Followers of the Primitive Christians, who lived in the first Ages of Christianity, who so undoubtedly best knew the Mind of Christ, and the Doctrine preach'd by the holy Apostles, there is a Necessity for us to be bound in the frequent Practice of this Duty.

Fourthly, The great Benefits accruing to believing Receivers by the Participation of his Ordinance, is certainly that which shews the Necessity that lies upon us to be found in the Practice thereof, to the End of our Lives: For we cannot expect the Benefit that arises by it, unless we are found in the Practice of it; Priviledge and Duty before so inseparably annexed, that there is no obtaining one, without being found in the other. Now that this Consideration may be more prevalent, I will here set down some of the principal Benefits that we receive, by a frequent Participation of this Solemn Ordinance, which will be also so many Incouragements to us thereunto.

First then, Hereby we come to have a renewed Sense of divine Love; which is in nothing so apparent as in the Death of Christ; For God commendeth his Love towards us, in that, while we were Sinners, Christ died for us, Rom. 5. 8. And

14 A Treatise of the Sacrament

'tis in this holy Institution we have the clearest sight thereof: For here we see his precious Blood poured out for us, one Drop whereof was able to Redeem a World: And he that comes to view it here, cannot but at the same time say, Behold how he loved us! O taste, and see how gracious the Lord is! A real Apprehension of this Love of Jesus to the Soul, cannot but carry with it an unspeakable Joy to the Beholder; who from hence is made to conclude that the Father sent him, because he loved us, as he loved him, *John 17. 25.* And what is our refusing to come to his Feast, less then the slighting of that Love which has provided it? For whatever we may Fancy to ourselves, our refusing to come to the Table of the Lord, is no other then a despising of God and his Love, and that we think it not worthy of our Acceptance; because we think it not worthy of our Meditation: And therefore how can we think to obtain a Sense of this divine Love in our Souls, when we refuse to admit it into our thoughts, or make it the Subject of our Meditation? I do not wonder, my Friends, to see those perplex'd with Fears and Doubts about their Interest in Christ, and the Love and Favour of God, and the Result to final State, when they shall go out of this World of Time, into the boundless Ocean of Eternity, whilst they keep at a distance from the Lord's Table, where they might receive the greatest Evidence that can be given of that divine Love that passeth all Understanding: For here the holy Soul comes to make a particular Application of the Love of God to itself, and to say, Now I am sure the Lord Jesus loves me, since he

has dyed for me. And therefore those that refuse, or even neglect to come to the Table of the Lord, they refuse their own Mercies, and deprive themselves of that sensible Evidence of divine Love, which is far more worth than the whole World.

Secondly, Hereby we come to Sin in its proper Colours, and thereby to have an irreconcilable hatred against it, an abhorrence of it: And how great a Mercy this is, only those can tell, who have been beguiled by the Pleasures thereof, and had followed them to their eternal Ruin, had not the powerful Hand of divine Grace rescu'd them, and pluck'd them as a Fire-brand out of the Burning: What would such a Soul give to be deliver'd from the Love of Sin, and to have its Hearts set more against it, that it might be out of Danger of being drawn away again by the Wiles thereof! Now the way to be kept from the love of Sin, is to behold the Deformity and Turpitude thereof in this Ordinance: For who is there that hath the least Spark of Love to Jesus, that can behold Sin without the greatest Abhorrence, when they shall see in this Ordinance that it was Sin that crucify'd our dearest Lord; that nail'd him to the Cross; that gave him that bitter Draught of Vinegar and Gall; and caused him to drink that more bitter Cup filled with the Wrath of his offended Father, and which made him cry out upon the Cross, *My God, My God, Why hast thou forsaken me?* This was indeed the Sting of all his sufferings, this was that Wine-press that he trod alone: And though our Lord was God's eternally forgotten Son, who always did the Things that pleased

16 A Treatise of the Sacrament

pleased him ; yea, and with whom the Father was well pleased too ; that Son of his that knew no Sin : yet taking on himself to Answer for the Sin of Man, by Imputation he became a Sinner, and whilst the God of Purity and Holiness bore him thus, he let forth all the Flood-gates of his Wrath upon him ; such Wrath as would have crushed all Men and Angels to the lower Hell: such Wrath as none but he, who was supported by his eternal Deity could bear ; and which put even him in such an Agony, before he felt the Anguish of the Cross, that the sweet Drops of Blood ; and when his precious tender Body was lifted upon the Cross, and those blessed Hands of his, which he so often stretched forth to oblige rebellious Sinners, inviting them to come to him that he might give them Rest, when those blessed Hands, I say, had all their tender Nerves and Sinews prest and torn, by driving those Nails through them, by which he was made fast to the accursed Tree ; and when beside those precious Feet of his, with which he had continually gone up and down all his whole time on Earth, a doing good ; when these, I say, were in like manner made fast by Nails driven through 'em ; and thereby all those many Veins and Nerves, and Sinews which have the quickest Sense of Pain, mangled and torn, and when his everlasting Head, which had before all Time been circled with the Rays of everlasting Glory, received at once a thousand Wounds, by thrusting a Mock Crown of sharp and pricking Thorns thereon, by which his precious Blood dropped down thorow a thousand several Rivulets ; yea,

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For all this he opened not his Mouth ; nor do we
hear him crying out, *O my afflicted wounded Head !*
Or, O my scourged and mangled Back ! Or, O my torn
and mangled Hands and Feet. Not all these Pains,
tho' so sharp and pungent, could draw the
least Groan from him : 'Twas the Demerit due to
Sin, and the Withdrawing of his Father's pleased
Countenance, that made him cry out in the
anguish of his Soul, *My God, My God, why hast*
thou forsaken me ?

Now who can see all this, (which in this Or-
nament is lively represented to us) and yet love
and live in Sin : Who can behold a *suffering God,*
and not be fill'd with Indignation at Sin, the
only cursed and procuring Cause thereof.

And this Indignation and Hatred of Sin is yet
further heighten'd, when the Soul shall consider,
that the Sins that have thus crucify'd its Saviour
were its own : It was (says the devout Communi-
cant) for my Offences, that my Saviour was
thus delivered up ; it was my Sin among the rest
that crucify'd this Son of God, and put him to
an open shame. And, says the Soul, since 'twas
that persecuted, mock'd, and scourg'd him,
that pierc'd his Sides, and crown'd him with
thorns ; how can I blame the *Jews*, that were
the Instruments in doing this, and yet delight in
Sin, which was the Cause thereof ? For if Man
had not sinn'd, our Lord had never been sent
down from Heaven, nor lifted up upon the Cross:
there had been no occasion for that Interruption
of his Bliss and Glory. For he assum'd the In-
firmities of our Nature, that he might bear the
punishment of our Sins : And how then can I
live

18 A Treatise of the Sacrament

live in Sin any longer? I must acknowledge indeed, to the Shame and Confusion of my own Face, that Sin has formerly deluded my Imaginations, and obtain'd my Affections, by its tempting Appearances; but now I cannot but loath and abhor it, as it shews it self in the Agony and Passion of my bleeding dying Saviour; which has so heighten'd my Indignation, and exasperated me against it, that I am henceforth resolved to crucify the Flesh with the Affections and Lusts thereof; and not to spare the most darling Sin, seeing God for my sake spared not his own Son. And it is to me even as a Sword in my Bowels to think that by the cherishing my carnal Desires and vicious Inclinations, I should ever be the Cause of such a Sorrow, and so great Suffering to the blessed Son of God! Far be it from me to be ever reconciled to Sin again, or think to submit to the Tyranny thereof any more; it is surely high time to resolve, that it shall reign no longer in my mortal Body, and that I will no henceforth any more obey it in the Lusts thereof. I will therefore frequently come to this Ordinance to this Table of the Lord, that there, by this Spectacle of the Sufferings of my dying Lord, I may be more thorowly convinc'd what an evil and bitter thing it is to depart from the living God. And now, since by coming to the Table of the Lord, the Soul may be brought into such a Frame, it will surely appear to be our Interest as well as our Duty, to come often thither.

But *Thirdly*, By our frequent Participation of the Body and Blood of the Lord, we shall likewise be brought to the Exercise of all those inward Graces, and the Practice of all those outward

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Instance :

First, Our Love to God will be hereby en-
creased : It is an usual Saying, amongst Men,
That Love begets Love : But such Love as this
was never shew'd by any ; nor indeed could be,
for a good Man, says the Apostle, *some would often*
beare to die ; and it is a high Pitch of Love in-
deed ; nor is there many Instances of this, tho'
some there are ; but God commandeth his Love to
us, adds the Apostle, *in that while we were yet*
Sinners, Christ did for us : And in saying, *while*
we were yet Sinners, the Apostles says the worst
that can be said of Man ; for by being Sinners,
we are not only Strangers to God, but even
Enemies and Rebels : And that Christ should dye
for such, this is stupendious Love indeed, and
may well be called such Love as *passeth Knowledge*.
Now in the Sacrament of the Lord's Supper, this
Love of God is most clearly set forth to the Eyes
of our Minds ; and surely a sight of this Love
cannot but inflame the Soul with Love to God,
and beget in the Soul vehement Desires after
him : Neither will this Love be a barren Love,
but will bring forth Fruit to the Praise and Glory
of God's Grace. For,

Secondly, It will also increase our Thankful-
ness ; for the Soul being affected with this bleed-
ing dying Love of Jesus, it makes us to cry out
with holy David, *What shall I render to the Lord*
for all his Benefits ? How shall I walk answerable
to such an unaccountable redeeming Grace and
Mercy ! Surely, says the Believing Communicant,
since Christ our Passover has been thus sacrificed
for

20 A Treatise of the Sacrament

for me, it is but a reasonable Service for me to offer up my Soul and Body as a living Sacrifice to him, which whilst I offer in God through Jesus Christ I doubt not but will be acceptable to him. And seeing God has done such great Things for me, I will not cease to offer to him the Sacrifice of Praise and Thanksgiving.

Thirdly, It will also increase our Faith ; It was one of the great Designs of our blessed Lord in the Institution of this sacred Ordinance, to represent to our Faith his Body being broken for us, and his Blood poured out to wash away our Sins. For who will not believe in the Lord Jesus, who is thus evidently *set forth as crucified to the Eyes of their Minds* ; especially having the Testimony of the Father, That *whosoever believeth in him shall not perish, but have everlasting Life*. Nor does this only strengthen our Faith in Christ, which is the principal Thing, but also are we hereby enabled to believe for all things else. For when in the Ordinance we see, that *God has not spared his own Son, but delivered him up for us all*, it is natural for every Believer, to make the same Inference as the Apostle doth, *How shall he not with him also freely give us all things ?*

Fourthly, Our Hope in God, and our Dependence upon him as for his saving Health, and of eternal Happiness, is also hereby strengthened. For here we see Christ the only Foundation, and Author of the Soul, which preserves it safe, and brings it to the Harbour of eternal Happiness, the Flood's of divine Wrath being asswaged by the blessed Sacrifice, hereby represented to us, and the fiery Darts of the Adversary hereby quenched.

of the Lord's Supper.

21

and the Storms of Temptation raised against by the World, are hereby also allayed, that blessed Hope, as the Helmet of Salvation, bearing off all.

Fifthly, Hereby also we are enabled with Patience, to bear up under all our Sufferings, and cheerfully resign ourselves to the divine Disposal, in the most afflicting Circumstances of human Life, not reviling or revenging ourselves upon our Enemies; but following the Examples of our blessed Lord, who when he was reviled, reviled not again, but committed himself to him that judgeth righteously; for it must needs be a mighty Motive to us, to bear our afflictions patiently, when we consider how great Things Christ has suffered for our sakes.

Time would fail me to speak of all the Benefits we shall reap by being found in the Practice of this Duty. For in a Word, an intire Denication of ourselves to the Lord Jesus Christ, to be governed as well as to be saved by him, with a sincere Resolution, and hearty Endeavour to serve him in Holiness and Righteousness all the Days of our Lives, as it is what God expects from us, so likewise will it be that which will be gladly done by us, while we are found in the conscientious Discharge of this Duty; For in keeping his Commandments there's great Reward: And it cannot be, that whilst we are thus remembering and shewing forth the Death of our Redeemer, that we should forget that we are now no longer our own, being bought with a Price, even the Price that he paid on the Cross for us; an Emblem whereof is lively set forth in this Ordinance to us; which

22 A Treatise of the Sacrament

which the more we are found in the Practice the more are we strengthend to every good Work and Work.

And that the Life and Power of Christianity maintained hereby, is further evident from the sad Decay thereof, since this Ordinance has been so much neglected : which is too visible not to be taken Notice of by all observing Christians. For tho' many abuse and prophane this Ordinance for want of a due Preparation, whereby they are hindered from receiving that Benefit by it which they might do, did they but rightly discern the Lord's Body : yet it is impossible that those who live in the total Neglect thereof, should either grow in Grace, or retain any lively Sense of the Things of God in their Hearts : for tho' a Man may die of a Surfeit, or turn his Food into Poison ; yet he that never eats nor drinks, must inevitably starve and perish. And just so it is in this Case before us.

Our blessed Lord himself is very express in this Matter, and has spoken so much to this purpose that one would wonder that any one, who pretends to be a Christian, would need any further Motive or Encouragement to come to this Ordinance. Hear his own Words, *John 6. 53, 54. Verily, verily, I say unto you : Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you : Whatsoever eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day : For my Flesh is Meat indeed, and my Blood is Drink indeed : he that eateth my Flesh, and drinketh my Blood, dwellerh in me, and I in him.*

Now

Now what it is to eat the Flesh, and drink the Blood of Christ ; Is it not a spiritual Eating and Drinking, which is here intended ? And do we not spiritually eat his Flesh, and drink his Blood, by a believing Participation of this blessed Sacrament of the Body and Blood of our Lord ? It is by communicating in this Ordinance, that we spiritually and sacramentally eat his Flesh, and drink his Blood ; and thereby receive all the blessed Benefits of his Incarnation, Death and Passion.

Since therefore the Benefits of worthily coming to the Lord's Supper, and frequently partaking thereof are so great, suffer me a little to address my self unto those, who having these Advantages often laid before them, do yet still continue to live in the Neglect hereof.

It was for your sakes, that I was first put upon writing this Treatise, and therefore I beseech you, suffer me to ask you a few Questions,

1. Do you ever think of your Duty towards God ? One would wonder, that any who allow themselves time to think of their Duty, should be so stupid as to overlook this, which is so particularly commanded, and commended to us. It must needs be therefore, that this Neglect must proceed through thoughtlessness of the Condition you are in, and of the Duty that you owe to God ; or else it is impossible a Duty so obvious, so important, so concerning, and of such mighty consequence, should be utterly forgotten.

Do you ever think of your neglecting to come to the Lord's Table in particular ? 'Tis Strange, methinks, if it should not at some time or other

be

24 A Treatise of the Sacrament

be remembred by you ; and it be, pray tell me
Does not that Remembrance fill you with secret
Shame and Confusion ? Are you not faine to shake
off such Thoughts, and lay 'em aside, because
they are troublesome to you ? I have read of
Eunuch that hath been converted to the Christian
Religion, forsook it and fell off to Paganism, be-
cause of the Persecution that was raised against the
Christians in the Reign of *Sapoers* King of *Per-*
and it happening one *Simeon*, a Bishop, who had
been the Instrument of the Eunuch's Conversion
being taken by the King's Officers, and carryed
to the Place of his Martyrdom, this Apostate Eu-
nuch, would needs go to see him, and spake
him as he went along ; but the Bishop chiding
him severely for his Apostacy, would hardly look
upon him : after he was gone by the Eunuch
made this Reflection upon what had past.
Simeon be thus angry, and turns away his Face from
me, how shall I Behold the Face of Jesus Christ here
after ! And this Reflection fell with such Weight
upon his Spirit, that he immediately cried out
I am a Christian, and henceforth renounce all Idols
for ever : Whereupon, being taken up by the Officers
he was hurried away to the Stake, and joyfully
suffer'd Martyrdom with the Bishop, who had
so seasonably reprov'd him, The Use that
would make of this Story is this ; If thou art
not able here to bear the Convictions and Reasons
proofs, of thy own Conscience, for the Neglect of
this Ordinance, how wilt thou answer it to the
Lord Jesus Christ another Day ; when he shall
come to deal with thee for thy Negligence here

interpret it a Despising of his offer'd Grace,
a Rejecting of his dying Love, how wilt thou
to answer him?

Do you not judge it highly reasonable to
remove the Cause of that Disturbance you find
in your Spirits for your Remissness in this Mat-
ter? For assure your self, till the Cause be re-
moved, the Effect will not cease: Whilst Sin
repented of, lie at your Door, the Guilt there-
of will haunt you with frightful Apparitions of
the Wrath to come. And if (as I have said be-
fore) it be so hard for you to give an Account to
your selves, how do you expect to do it to God
the strict observer and impartial Judge of all
your Actions, and of all your Omissions?) If you
your self had promised some great Advantages to
those that should perform such and such Services;
and the Persons to whom you had promis'd these
Advantages should altogether neglect to perform
the Service enjoy'd, would you not think they
deserted your Favours, and judge them unworthy
those Advantages you had offer'd 'em? And
would you not think you did justly in depriving
them of 'em? And if so, will it not be most just
the righteous Judge of Heaven and Earth, to
deal so with you, that neglect and despise the
Table of the Lord, and all those blessed Invita-
tions he makes you to come thither?

4. Did Death never knock at your Door by
any violent Sicknes? Where you never under any
Apprehensions of being seized on by that
King of Terrors? Or if you have not, have you
seen others in that Condition? Have you
your self, or have you heard others complain at

26 A Treatise of the Sacrament

such a time of being troubled for their too
quent Attendance at the Table of the Lord ;
have you not rather at such times been troubled
for your Neglect thereof ? And have you
heard others likewise make the same Complaint
Yea, have you not made Vows and Promises
such a time that you would be more diligent
the performance of this Duty for the time to come
I am sure it has been so with others, that have
had any Sense of Religion upon 'em. And if
such Seasons it has been so with you, remember
the Vows of God are upon you, and see that you
perform 'em, It is storied of *Theodosious* the Em-
peror, that having ask'd of *Slipismend*, Archbishop
of *Cologne*, *Which was the surest Way to Happiness*
He answer'd, *perform unto God when thou art Weak*
what thou promised on a Sick-bed : And if at such
Time any of you have made Promises of renewed
Obedience, it is your great Concernment to per-
form them in your Health.

But methinks I hear some of you say, I am con-
vinc'd, that it is my Duty to receive the Sacra-
ment ; and also, that it would be my great ad-
vantage so to do, were I so prepar'd for it, but
I cou'd do it worthily. But I fear I am not suf-
ficiently prepared, and to come to the Lords
Table, and there to eat and drink Unworthily
would be to eat and drink my own Damnation
And this is the Reason that makes me afraid to
come thither.

To such I answer : First, hast thou endeavour'd
to prepare thyself for it ? What hast thou done
towards Preparation ; For this Objection is but
an idle Excuse, if thou tak'st no care to prepa-

self for it. And tho' the Preparation of the
 heart be indeed of God, yet there is something
 to be done on our part to obtain it; We must
 humbly beg of him to prepare our Hearts for us;
 it is enough, that he has promised to give us
 when we ask; and sure that thing is little worth,
 that is not worth the asking; and therefore to
 our Hearts are not prepar'd, when we don't
 endeavour to be prepar'd; is but to deceive our
 selves. But then, Secondly, Dost thou attend
 upon the hearing of the Word? That's one Way
 by which thou may'st come to be prepar'd. And
 then, Thirdly, Dost thou carefully practise what
 thou hearest? *They that do my Will*, says our Sa-
 vour, *they shall know of my Doctrine whether it be of*
God. And if thou seekest in good earnest after a
 prepar'd Heart, thy Heart is so far prepared that
 thou may'st go comfortably to the Lord's Table,
 to be a welcome Guest there.

But if thou art one that fearest God in Truth,
 and makest Conscience of thy Ways, and yet
 earnest thy self unworthy of the Lord's Table,
 and fearest to eat unworthily, I have here for thy
 assistance, added several Forms of Prayer to help
 thee in thy Addresses to the God of all Grace, to
 be used in order to thy Preparation to it; and that
 when thou art receiving, and after thou hast
 received; that so thou may'st come to the Table
 of the Lord with Advantage and Comfort. Only
 I will add this for thy Encouragement, and to
 prevent thy needless Fears, That whereas the
 apostle Paul saith, *He that cometh and eateth unwor-*
thily, eateth and drinketh Damnation to himself; it is
 to be taken in the largest Latitude that we

28 A Treatise of the Sacrament

commonly take those Words in, as if *the Damnation of Hell* was meant thereby; for it may as well be rendered *Judgment* or *Loss*; and as if the Apostle should say, *He that eateth and drinketh unworthily, not discerning the Lord's Body, he doth it to his own Loss and Damage, and loseth thereby that advantage which he might otherwise receive; and besides that provoketh the Lord to Anger by so doing; and therefore saith he to the Corinthians, Many are sick and weak among you, and some are fallen asleep: So that the greatest Judgment here mentioned, is but Temporal Death, which is far short of Eternal Damnation.*

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DIRECTIONS

HOW

To prepare Ourselves

FOR THE

Worthy Receiving

OF THE

LORD'S SUPPER.

*For the Help and Assistance of those who desire to come
to the Lord's Table, but are afraid of being Un-
worthy Receivers.*

IN this Manual I chiefly intend their Help,
whom the Fear of being unworthy Receivers,
which is the great Objection that I have
heard divers make, (whom I am bound to
believe make it conscientiously also, their Con-
siderations shewing nothing to the contrary) does
keep from the Lord's Table.

I have already said, that the Preparation of the
Heart

30 A Treatise of the Sacrament

Heart is of the Lord; and that therefore we would frequently beg of the Lord to prepare our Heart for us; For which the following Prayer may be made use of.

A Prayer to have the Heart so prepared, as we may come worthily to the Lord's Table.

O Most glorious and blessed Lord God, who out of thy great and infinite Love to poor lost Sinners, hast given the only begotten Son, not only to make Satisfaction to thy Justice for their Sins, by that one Offering which he made thro' the eternal Spirit upon the Cross, but also in his Love and in his Pity to seek and save 'em; thou hast likewise graciously invited them to his own Table, that thereby he may give them his Love: Lord, what great Grace, what manner of Love is this? And what Joyfulness of Heart ought I to accept thereof? But, Blessed Lord; such is my own Vileness and unworthiness, that I am afraid to approach near unto thee, because thou art a God of purer Eyes than to behold Iniquity, and Wretch that I am, I am nothing else but Sin: How can I hope to have Communion with thee, who art a pure and holy God, when my Heart is not cleansed from its Filthiness? 'Tis this, O Lord, that makes my Flesh tremble, because of thee, and that makes me afraid of thy Judgments: For if it should come to the Table of my King in my own filthy and polluted Rags, not having on a Wedding garment, being clothed with the Robes of thy Righteousness, what can I expect but a Curse, instead of a Blessing; It is only the Robe of thy Righteousness, O thou blessed and lovely Jesus, that can give me Acceptance with thy Father, and make me a worthy Guest at thy Table.

of the Lord's Supper.

31

yet, Lord, tho' thou art so pure and holy, and I
 so sinful and vile, there is still, through thy gracious
 condescending Love and Mercy, some Hope left for
 me; for, if thou wilt thou canst make me clean; and
 as thou wilt, I have no reason to question, since
 thou hast promised to cleanse the Blood that thou hast
 cleansed; and to make them thy People, that were
 not thy People, and those Beloved, that were not Be-
 loved. To thee therefore do I come, O Lord, for purg-
 ing and for cleansing Mercy; purge me, O Lord, and
 I shall be purged; cleanse me, and I shall be made
 clean: And tho' I am unworthy in my self to come to
 thy Table, yet thou, O Lord, canst make me worthy
 by thy Worthiness, and Comely thro' thy Son's Com-
 munion, to thee therefore do I humbly address my self,
 earnestly begging of thee, That since thou hast begot in
 my Heart unfeigned Desires of meeting my Lord at the
 Table, there to commemorate his precious Death and
 Passion, that thou wouldest prepare thy Heart for so
 dear a Repast, and let not my Unpreparedness be an
 obstruction to the meeting of my Lord there, but help
 me, I humbly beseech thee, so to come to thy Table,
 that I may there discern thy dying Love and thy re-
 newing Grace; and that it may have that Efficacy
 on my Heart, that I may go from thy Table with long-
 ing Desires of further Communion and Fellowship with
 it, and stedfast Resolutions of henceforth living no
 more to myself, nor to the fulfilling the Lusts of the
 flesh, but that I may live unto him who has died for
 me, even unto thee, O blessed Jesus: To whom with
 the Father, and the eternal Spirit, be everlasting Prai-
 ses, both now and for ever. Amen.

After thou hast by this or some such other
 form, prayed for a prepared Heart, whereby thou
 may'st

32 A Treatise of the Sacrament

may'st come to be a worthy Receiver at the Lord's Table, special Care must be taken that thou dost nothing whereby thou may'st prevent the Prayer from being heard ; for it was *David's* Experience of old, *That if he regard Iniquity in his Heart, the Lord would not hear him* : See therefore that thou orderest thy Conversation aright, for unto such God will shew his Salvation. To direct thee therefore a little herein :

1. Avoid all ill Company, as much as possible. 'Tis true, while we are in the World, and have Callings to follow therein, we cannot sometimes avoid being in ill Company : But then take care that such Company be not thy Choice, but thy Burthen ; as they were *David's* of old ; *Woe is it said he, that I dwell in Mesbeek, and that I sojourn in the Tents of Kedar*. And when in the way of thy Calling thou art cast into ill Company, stir up thy Heart to God, that thou may'st be kept from the Evil of the Company thou art in.

2. Associate thy self with them that are bright and sincere Christians ; such from whom thou may'st learn some spiritual good : Thou acknowledgest every Day in the Creed, that thou believest the *Communion of Saints* ; let the Saints then be the Men of thy Communion and Society with whom thou chooseth to keep Company. This was *David's* Practice : *My delight, saith he, is to the Saints, and in the Excellent that are upon Earth* : So also let thine be. When live Companies are taken out single, they soon die and go out ; but being kept together, they keep each other alive. This is very applicable to the *Communion of Saints*.

3. Avoid

3. Avoid all those Things that have tendency to draw off the Heart from God ; such are Recreations and Pleasures, and immoderate Diversions. When Diversions becomes immoderate, then they become unlawful ; there use is, and ought to be to refresh and exhilarate the Spirits, and make the Soul more vigorous and active in the Service of God : But when they deaden our Affections to the Things of God, and render us dull and unactive, we ought to lay 'em aside, for then they are Hindrances and not helps.

4. Avoid all idle and impertinent Discourse : It is a Shame that we should stand in need of such a Caution as this, after our blessed Lord has told us, That for every idle Word that Men shall speak, they must give an Account at the Day of Judgment. And surely did we but often meditate of that lawful Judgment, and on the Account that we are to give at that Day, even for idle Words, we would not allow our Tongues that Liberty which we frequently do. Idle and impertinent Discourses do not only thrust the Thoughts of heavenly Things out of our Hearts, but do also deaden our Hearts to the Things of God, and make us unfit for Spiritual Converse, in which the Life of Christian Communion lies. And as for *Evil communication*, the Apostle tells us, it *corrupts good manners* ; and therefore, if we will be discoursing, let us do it so that our Words may minister Grace to the Hearers, for so we shall bring more Glory to God, and Comfort and Edification to our own Souls : For whoever observes it, will find, that good Discourse tends to the quickning of our Graces, but that which is

34 A Treatise of the Sacrament

frothy and unprofitable to the damping of our Souls, and to the quenching of God's holy Spirit in us, which is a dreadful Thing, and ought to be avoided by all Men to be avoided :

5. Speak Evil of no Man. How unnecessary is ever this Caution may seem, yet is there so much Weight in it, that the Psalmist makes it one of the Qualifications of them that shall dwell in God's holy Hill, that they are such as take not up Reproach against their Neighbour. And indeed Slandering and Back-biting, is that which rends a Man in a great measure like the Devil, who is therefore called the Accuser of the Brethren, and that not without cause ; for he is always always accusing us to God, as he did holy Job, whom he accused of serving God for his own Self ends, which tho' God know it to be false, being well assured of the Sincerity of his own Grace in him, yet the Devil falsely accusing, brought Job a great deal of Afflictions and Sorrow, tho' God overruled it so, as that in the end it brought more Glory to God, and Comfort to Job, the Devil being proved a false Accuser ; Contrary hereto is that excellent Spirit of Charity, which the Apostle commends to the *Corinthians*, as the more excellent Way ; of which one thing that he says in commendation of Charity is, that it is so far from speaking that it thinketh no Evil. And therefore not to speak Evil of any Man, or take up a reproach against our Neighbour ; is that which will not only procure us most Peace among them, but in our own Consciences also.

6. Do all the Good you can, This is indeed to be like him who went about continually doing

good who has commanded us to be like our heavenly Father, of whom the Prophet *David* says, *Thou art good and dost good* : And if to do good, be what God does, it must be surely what we ought to do : Tho' we cannot come up to that Great Example in the Degree of doing it : For God perfectly and assensually Good ; yea, the Eternal Fountain of all Goodness ; whereas all the good that we have or can do is for God, and so derivative, But this Caution of doing all the good we can, is perhaps more comprehensive than at first it may seem to us ; and takes in all Duties of Religion ; for if whatever God has commanded us is good, (of which there is no Question to be made) then it is as much as to say, Let us do all that God hath commanded us ; Let us walk in his Ways, and keep his Commandments : And sure we have no Reason to think this a hard Injunction, for his Commandments are not grievous ; especially if we consider the Encouragement we have to do so : For the Apostle *John* tells us, that those that do his Commandments, shall have right to the Tree of Life : To have been admitted to eat of it (after our first Parents had forfeited their Right thereto, and were thrown out of Paradise for their Disobedience) had been great Grace ; but to have right to eat thereof, shews us by whom that Right is purchas'd, even by him that has the Key of *David*, that shuts and no Man opens, and opens and no Man shuts ; he it is that has again open'd the Gates of Paradise for us, and procured a Right for all them that keep his Commandments, to eat of the Tree of Life, which is in the midst of the Paradise of God,

36 A Treatise of the Sacrament

7. Read the Scripture daily: These will be to you a Salve for every Sore; and be a Support in every Condition; David found this to be a Comfort to him in his Afflictions; and the Apostle assures us that it is profitable in all Cases, and is able to make the Man of God perfect, thoroughly furnished to all good Works: Yea, we have yet a greater Testimony, even that of our blessed Lord himself, who both commands it, and commends it to us. Search the Scriptures, there is his Command: for they are they which testify of me: and to find Christ in the Scriptures does surely extreamly commend them to a Christian's Perusal. The Old Testament shews us by what Signs and Tokens we may find out the *Messiah*; and in the New Testament points him out unto us; and tells us, that Jesus of Nazareth is he; and shews us what he has done, and what he has suffered for us; and to what end he did it: even that he might redeem us from all Iniquity, and purchase us to himself to be a peculiar People, zealous of good Works. There we have also his last Will and Testament, and the great Legacy and Request he made us at his Death, which is no less than himself, and in him the Peace which passeth all Understanding; and which is so well fix'd and establish'd, that neither Men nor Devils shall be able to take it away from us. And this must needs be an engaging Argument to perswade us to a daily reading of the Scriptures. Children take delight in looking over the Will of their Parents, especially when they find therein any Legacy left therein to them: Now here the Children of God have a Legacy left them, an Inheritance made over to them, even such an Inheritance

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heritance as is incorruptible and undefiled, and
 that fadeth not away. And therefore we should be
 often looking over the Legacy, that so we might
 rejoyce in the Hope of the Glory to come.

Be much in Prayer : He that is always wanting
 should be always seeking to supply his Wants ;
 and there is no other way of doing this, but by
 Prayer. God, who is rich in Mercy, has made
 great and precious Promises to us ; but the Bless-
 ing contain'd therein are only attainable by us,
 as we are found in the Exercise of this Duty ; *Ask,*
and ye shall have ; seek, and ye shall find, knock, and
it shall be opened unto you : These are the Terms
 on which the Mercy promis'd is obtain'd. We
 have need of Bread every Day, our natural Lives
 are supported by it ; but yet cannot expect it at
 the last as a Blessing, unless we beg it at the Hand
 of Heaven every Day ; and therefore our Lord
 has commanded us to pray, *Give us this Day our*
daily Bread ; not, *Give us this Day Bread for a*
Week, or Bread for a Month, or Bread for a Year,
 but, *Give us this Day our daily Bread ;* or as it may
 be render'd, *Give us this Day the Bread of the Day :*
 Because we must be every Day praying for it, as
 the *Israelites* in the Wilderness, they gathered the
 Manna up every Morning. By daily Prayer, our
 daily Wants are every Day supply'd. And this is
 the Medium by which all spiritual Supplies are
 handed down unto us, This is the Remedy for all
 our Distempers : *Is any Man afflicted,* says the
 Apostle *James, let him pray :* 'Twas by Prayer that
 Jacob was deliver'd from the Fear of his Brother
 Esau, and by which he prevailed even with God,
 and obtained the Name of *Israel.* It is by Prayer,

that

38 A Treatise of the Sacrament

that we have Communion with God, and obtain
 whatever we stand in Need of. For we know
 that ever loved Disciple, *That if we ask any thing
 according to his Will, he heareth us* ; which is such
 mighty Encouragement to Prayer, that I know
 what can be more. And he that sincerely desires
 to come to the Table of the Lord, as an accept-
 able Guest and a worthy Receiver, cannot take
 better and more proper Course to be so, than
 be often in Prayer ; *If any Man wants Wisdom, saith*
St. James, let him ask it of God. But shall he get
 it if he does ? Yes, that he shall ; as if he had
 said for God giveth liberally, and upbraideth not.
 And, so if any Man want Faith, or Hope,
 Charity, or to have his earthly Affections mortified,
 and to get the Dominion over the Power of
 Sin ? or if he want Humility, or Self denial,
 Purity of Spirit ; I say, if a Man wants any
 these Things, let him ask 'em of God, for he
 the God of all Grace, and has declared and man-
 ifested himself to his People in all Ages, to be
 Prayer hearing God ; insomuch that it is one
 of the Names by which he is called ; hence the
 Psalmist addresseth himself thus to God, *Psalm 64.*
2. O thou that hearest Prayer, unto thee shall all flesh
come. And we are compass'd about with a Cloud
 of Witnesses, that have in all Ages experienced
 him to be so : *David plentifully witnesses to his*
Truth ; I cry'd to the Lord in my Trouble ; and
delivered me out of my Distresses, Psalm 107. 6. and
120. 1. and in many other Places. We have
 therefore abundant Encouragement to be much
 in Prayer ; nor can we take a better course to come
 as worthy Guests to the Lord's Table ; if we

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ant Preparations, let us beg it of God ; and
 when he puts us upon asking it, it is a sure sign
 that he intends to give, because he had said,
 That when he does prepare the Heart to pray, he also
 will incline his Ear to hear. I have enlarg'd a little
 upon these Things ; because they are so necessary
 to a Christian in the whole course of this Life,
 and more especially if he intends to be a worthy
 Receiver at the Table of the Lord.

9. But there is another Duty more particularly
 to be applied to those that desire to come to the
 Lord's Table ; and that is, Self examination ;
 Which I shall a little more largely insist on be-
 cause it is pressed on the *Corinthians* by the Apostle
Paul, to this end and purpose, *1 Cor. 11. 28. But let*
Man examine himself and so let him eat of that Bread,
and drink of that Cup : And the Reason he gives
 for it is, *Because that he eateth and drinketh unworthily,*
eateth and drinketh Damnation to himself, nor discern-
ing the Lord's Body : By which the Apostle does
 more than seem to imitate, that the reason why
 so many eat and drink unworthily ; not discern-
 ing the Lord's Body, is for want of a due Exami-
 nation of themselves before they come there.

In speaking therefore to this Examination, I shall
 briefly shew what is we are to examine ourselves
 about ; and then lay down some Heads to help
 you in this Work.

First then in our Examination, let us examine
 our own Hearts, as to its Sincerity in the Work we
 are going about ; and I am sure there is need e-
 nough of this, for the Heart is deceitful above all
 things, and desperately wicked ; yea, so deceitful it
 is, that there is no trusting it ; for he that trusteth

40 A Treatise of the Sacrament

to his own Heart, the wisest of Men has pronounced a Fool, Prov. 28. 26. David therefore in this Work of Examination, would not trust to his own Heart, but he calls in divine Assistance, Psal. 139. 23. Search me, O God, and know my Heart : try me, and know my thoughts. So let us also do, Let us go to God and say, Lord, I am afraid lest my own Heart should deceive me ; I think my Ends coming to the Table are upright and sincere, and that I design therein only to Commemorate the Death of my dearest Saviour, and to receive the renewed Pledges of his dying bleeding Love, laid open even to the Eyes of my Sense, as well as my Soul, that I may be more sensibly affected with the Love of Jesus, and thereby have my Desires and Affections drawn forth more strongly after him. But, O Lord, I am afraid lest my Heart should deceive me in this Matter, and lest the Love of the World, or the Praise of Men, or for any other secret Lust, should lie hid at the bottom, and therefore search me, and try me, O Lord, and see if there be any false Way in me, and lead me in the Way everlasting.

Secondly, *Examine your own State*, Are you in a State of Nature, or in a State of Grace ? Of the two you be : Either you are still in your Sins, or else you are delivered out of them : If you are still in the Flesh, that is, in the corrupted un-renew'd Nature, you cannot please God : If you would come worthily to the Table of the Lord, you must get into Christ, who is the true Adam (whereof that of Noah was but a Type) who can only save you from that Deluge of Divine Wrath which will one Day over spread the whole World.

You must be renewed in the Spirit of your Minds, and made New Creatures. I know these Things are counted strange to worldly and carnal Profession, and scoff'd at by the Atheists and Debauches of this Generation ; but notwithstanding that this is an Eternal Truth, and testified by the Eternal Spirit in the Scripture, That, *if any Man be in Christ, he is a new Creature*, and must be born again, *Cor 5. 17. and John 3. 3.* Now this being made a new Creature consists not in having your Bodie new made, or entring the Second time into your Mother's Womb, and being born a second Time ; as *Nicodemus* himself, tho' a Master in *Isreal*, and chief Ruler among the Jews, was once apt to imagine ; and there be too many, the more is the Pity, altogether as ignorant of the *New-birth* at this Day ; but it consists in having the Understanding enlightened ; to know the Things that are freely given us of God ; and to have our crooked perverse Will changed, made strait and regulated according to the Rule of God's Word, and brought into a Conformity to the Divine Will ! so that the Soul can truly pray, *Thy Will be done in Earth, as it is in Heaven* ; and then there is also a Change made upon the Affections, which are thereby renewed, and brought off from the Love of the World, and all carnal Objects, and placed only on the Lord Jesus Christ : for the Soul coming to have a true Sense of the inexpressible Love of the Lord Jesus Christ, in his redeeming it from all iniquity, and delievering it from the Wrath to come, the result thereof is, the Soul's being filled with a more ardent Love unto, and Admiration of the Lord Jesus Christ ; *For we love him, because*
he

42 A Treatise of the Sacrament

he first loved us. And from this change thus made in the Soul by the Divine Spirit, there comes also to be a change in the Conversation, which brings me to a third Head of Examination.

Thirdly, *Examine your own Ways*: See what you are doing, if your State be changed, your Life will be so too: There will be a change of Company, a change in your Customs, and a change in your whole Conversations: Before, you walked according to the Course of this World, and were acted by that Spirit that now worketh in the Children of Disobedience: but now, being under that conduct of a better Guide, you will walk in ways of New Obedience towards God: Examine your self therefore, whether it be thus with you; if you find it so, you may go boldly to the Table of the Lord, and hear your blessed Redeemer say to you, *Eat, O Friends, drink, yea, drink abundantly, O Beloved!*

But if upon Examination, you find yourself a Stranger to the Power of Religion, and unacquainted with the Work of Regeneration, or the New Birth, and cannot experience any Spiritual Change to be wrought in you; but that you are still the same unrenew'd Person that ever you were, and that you are going on in your old Ways, and pursuing your former Lusts; you have a just reason to fear you will be but an unwelcome Guest at the Table of the Lord; and that first of all your present Work will be to cease to do evil, and learn to do well, and repent of the evil of your Ways, according to the Council that God gave to the People of Israel by the Prophet *Isaiab*, in the first Chapter of his Prophecy, Ver. 16, 17, 18

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made ye, make ye clean, put away the evil of your do-
 nes from before mine eyes, cease to do evil, learn to do
 which well, seek Judgment, relieve the oppressed, judge the
 fatherless, plead the widow, Come now, and let us
 reason together saith the Lord, tho' your sins be as
 scarlet, they shall be as white as snow, altho' they be
 like crimson, they shall be as wool. As if God
 should say to you, 'Tis in vain for you to make
 Profession of Religion, and to think of coming to
 my House, or to my Table, while you go on in
 the Course of Sin; and perhaps make a Profession
 of Religion a Cloak to cover your Wickedness;
 which instead of pleasing me, is a greater Aggra-
 vation of your Crimes, for the Sacrifices of the
 wicked is an Abomination to the Lord, how much more
 when he brings it with a wicked Mind! And there-
 fore your first Business is to reform your Lives, to
 amend your Manners, and to put away your
 Wickedness; and when you have done that, Come
 now, says God, and let us reason together; now I
 have Mercy in store for you; now 'tis not your
 former Sins that need to keep you back: for tho'
 your sins be as scarlet, they shall be white as snow, tho'
 they be red as scarlet, they shall be as wool.
 Supposing therefore that you have, or resolved
 to forsake every evil Way, and to turn to the
 Lord with full purpose of Heart; and as an
 Effect thereof desirest to come to the Lord's
 Table as a worthy Receiver, I shall here proceed
 to lay down some brief Heads of Self-examination
 upon every one of the Commandments; whereby
 thou mayst see and be humbled for thy manifold
 Deviations from the holy Law of God: And this
 with

44 **A Treatise of the Sacrament**
with the Divine Blessing, may be of good Use
thee.

**Brief Heads for Self-Examination upon each
the Ten Commandments.**

The First Commandment.

DO I really and truly believe the Being of God
Or have I at any time doubted of his ho
and wise Providence, or of his Power, his Merc
his Justice ; or any other of his Attribute ?

Do I think my self obliged to obey God,
well as to believe in him ? Do I love him, as m
Father, as well as fear him, as my Judge ?

Do I praise God as my Maker, with daily a
humble Thanks for all his Mercies to me ?
wherein I have failed herein ?

Have I not been more afraid to displease M
than God ? And have I not sinned against him
avoid displeasing them ? Or to save my self fro
outward Sufferings ?

Have I not made an Idol to myself, and set
up in competition with God ? Yea, have I n
set up the Lusts of my own Heart, as Pride, Se
love, Covetousness, and worship'd them, instea
of the blessed God ?

Have I not had my Heart lifted up in Prosper
and so forgotten the God of my Mercies ? Or ha
I not relyed more upon outward Means than u
on him, in the time of Adversity ? Or being

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of the Lord's Supper.

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Distress and Danger, have I not sought Deliverance by unlawful Means?

Have I not out of Despair of God's Mercy, neglected my own Duty? Or by a presumptuous Dependence upon it, encouraged my self to go on in Sin?

Have I not disregarded the Divine Threatnings, and yet been discontented and impatient under God's chastizing hand?

The Second Commandment.

Have I apprehended God as an infinite incomprehensible Essence, without framing to myself any Bodily Shape or Form of him that is invisible?

Have I worship'd God by an Image, or given that Honour to Saint or angel, which is due only to himself?

Have I not omitted many Religious Duties, and liv'd in several Parts of Religious Worship?

Have I not sometimes omitted, and at other times slightly perform'd Morning and Evening Prayer, and Reading of the holy Scriptures?

Have I not sometimes neglected, and at other times been indifferent and careless, with respect to my coming to the Publick Worship?

Have I not, when there, behav'd myself irreverently, and wanted that holy Fear and Reverence, and lawful apprehensions of the Presence of the invisible Majesty of Heaven, which I ought to have had?

Have I not heard the Word preached there carelessly, and without making a due Application of what has been spoken to my own Soul? And have

46 A Treatise of the Sacrament

have I not been thoughtless of who it was that spake to me, and the Message that he brought?

Have I not often lost the Benefit I might have gained by hearing of God's Word for want of meditating on it afterwards?

The Third Commandment.

Have I not been guilty of vain, impertinent and customary Swearing?

Have I not been guilty of swearing Things that are false, and that upon my own Knowledge; and so called the God of Truth to witness to a Lye?

Have I not wilfully prejudic'd my Neighbour by engaging to him to do that which I knew was not in my Power to perform?

Have I not wilfully broken a voluntary religious and deliberate Vow, made purpose to God and his Glory?

Here I seriously consider'd and bewail'd my frequent and dangerous Violations of that great and solemn Vow which I made to God in my Baptism?

Have I given to God, upon every Occasion and Opportunity I have had, the Honour due unto his great Name? Or have I not many times spoken of him without due Fear and Reverence?

Have I, on all Occasions, taken care to sanctify the Name of God in my Heart, and so make him my Fear and my Dread?

Have I not been guilty of causing others to blaspheme the holy Name of God; and then made a Mock and Scoff thereof: And have I not wilfully

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ally provoked others to swear, whom I knew
ould swear, if they were provok'd ;

The Fourth Commandment.

Have I not neglected God's Publick Worship
on the Lord's Day ? And have I not often pro-
phan'd it by spending my time thereon in vain
and idle Sports and Recreations, in impertinent
and unprofitable Discourses, in worldly Business,
and unnecessary Visits ;

Have I not been careless in looking after my
Family, and in seeing that they did not prophane
the Lord's Day ? Or have I taken care that they
were engag'd in the Worship of God on this Day ?

Have I conscientiously served God upon this
Day, both in private and publick with my Fa-
mily ; and afterwards gone to the Place of God's
Publick Worship, and there behaved my self as I
ought to do during the time of Prayer, and Preach-
ing the Word ?

Have I made Conscience of forbearing, or ceas-
ing from bodily Labour, or any worldly Business
on that Day, except it were Works of Mercy and
Necessity ?

Have I not counted the Duties of this Day
burdensome or wearisome to me, and wish'd that
the Sabbath was over, that I might go about my
worldly Business ?

The Fifth Commandment.

Have I not been wanting in my Duty to my
parents, and other Relations, by not paying them
that

48 A Treatise of the Sacrament

that Duty and Honour which I ought to do, and which I am commanded by the Commandment

Have I not censur'd, envied, and carried myself proudly and disrespectfully towards those that have been set over me, either in the Family, which I belong, or in the Church, or in Civil Government, instead of honouring 'em, and imitating their Vertue, and praying for them?

Have I not been undutiful to my Parents, disloyal to my Sovereign, stubborn, disobedient, and unfaithful to my Master, unthankful and fractious to my Minister, and peevish, cross, and unkind to my Yoakfellow?

Have I not been careless and negligent to instruct and encourage in well-doing, and to reprove and chastise for ill doing those who are under my Charge?

Have I not grieved my Parents, by stubborn and rebellious Carriage towards them? And have I not often disobeyed their Commands, and refused to do what they have bidden me; and neglected to take the Advice and Counsel they have given me, tho' it was for God's Glory and my own Good;

The Sixth Commandment.

Have I not seen my Poor Neighbours in Want and yet have shut my Bowels of Pity and Compassion from them, when it has been in the Power of my Hand to relieve them, by ministering to their Necessities?

Have I not hated my Neighbour in my Heart

either hastened his Death, by concealing the signs of others against his Life ; or at leastwise shed his Death.

Have I not by fighting or quarrelling either wounded or maimed him ? And have I not encouraged and drawn him into those Sins that have destroyed his Health, and so threatned his Life ?

Have I not by reviling and provoking Speeches, drawn him to the committing of those Vices which have rendered him obnoxious to the Punishment of the Law, and by that means satisfied my own wicked Thoughts and Purposes of Malice and Revenge against him ?

Have I not by Intemperance in Meat and Drink, offended God's holy Majesty, prejudiced my own Health, endangered my own Life, and thereby sinned against my own Soul ?

The seventh Commandment.

Have I not been guilty of actually defiling my Body, by lying with my Neighbour's Wife ? Have I not, by lusting after other Women, made my self guilty of Adultery, Fornication and Uncleanness ?

And have I not given way to Uncleanness both by my Hands and Eyes ?

Have I labour'd to bring under my Body, by fasting and other Acts of Mortification, so that all Concupiscence might be hereby suppressed ?

Have I not pamper'd my Body by inordinate eating and Drinking, and by cherishing unclean thoughts, Purposes, and Desires defiled my Soul ?

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Have

50 A Treatise of the Sacrament

Have I not wilfully ran into those Houses, where I might meet with Temptations to Unclean-
 cleanness, or us'd any Provocations thereunto? Have I,

Have I used filthy obscene Words and Speeches, with other
 or been guilty of immodest and unchaste Behaviour; Or have I delighted in the Company of
 those who have been guilty thereof? ing a Con
 God and I

Have I reprov'd such Discourses and Actions, when I have happened to have been where they
 have been used? And have I used all those Means
 that I ought to encourage Chastity and Purity in
 my self and others? Have I,

The Eighth Commandment.

Have I not been satisfied with that Station and
 Condition of Life, wherein the Providence of
 God has plac'd me? Have I

Have I not through Idleness and Neglect of my
 particular Calling, run into Debt, without hope
 or purposes of repaying them again? Have I

Have I not out of an inordinate Desire of Gain
 or to gratifie my Pride and Ambition, launch'd
 out into Trade beyond what the Stock I had
 would admit of, and by that means contracted
 such Debts as I am never able to pay? Have I

Have I not cheated or over-reach'd my Neighbour,
 in Buying and Selling; or any other way
 of Traffick or Merchandizing? Or by breaking
 my Covenants, fraudulent Writing, false Weights
 and Measures, falsifying my Word, or by any
 Means? Have I

Have I not taken Occasion from the Knowledge
 I had of my Neighbour's Necessity, to
 create

increase the Price of my Commodity, and thereby, taken excessive Gains?

Have I, in all my Dealings and Concernments with others, taken Care to deal justly and uprightly, and to do as I would be done unto, keeping a Conscience void of Offence, both towards God and Man?

The Ninth Commandment.

Have I, as often as I have been called thereunto, born Witness to the Truth, and that in Righteousness and in Judgment, without any Respect of Persons, whether they have been Rich or Poor?

Have I always taken Care in my Ordinary Discourses, to speak the Truth to my Neighbour?

Have I at no time encouraged such Reports in others, or been pleased with them?

Have I not published the Faults and Failings of my Neighbour to his Disgrace?

Have I despised, or scoffed, or derided any one for his Infirmities, especially those that are natural?

Have I not undervalued good Men, and applauded those that are bad, for Advantage sake, to please a Friend? And have I not for the same Reason, given Man a false Character?

Have I not suffered an innocene Person to be falsely charged with what he never did, when it was in my Power to have cleared him by declaring the Truth?

52 A Treatise of the Sacrament

The Tenth Commandment.

Have I not secretly in my Heart desired and wished for those Things that have been my Neighbour's, such as a Wife, his Servants, his Cattel, his Land, his House, his Treasure, &c.

Have I never taken any indirect Means for the obtaining of those Things, to the prejudice of my Neighbour?

Have I not envied my Neighbour, and secretly wish'd him ill, for the Enjoyment of them?

Have I at no time griev'd for my Neighbour's Prosperity, nor rejoic'd in his Losses and Calamities?

Have I not undervalu'd and disesteem'd the Mercies it has pleas'd God to bless me with, because I cou'd not obtain something that is desired by my Neighbours? And so have been like *Ahab* of old, who tho' he enjoy'd the Crown of *Israel*, and had Lands and Possessions enough of his own, yet he valu'd them not, nor, could he take any Satisfaction in them, because he had not *Naboth's Vineyard*?

Thus having examined thy self by these Heads thou wilt in some measure see how greatly thou art guilty before God, and what need thou hast to humble thy self before him, in a Sense of thy Unworthiness.

But because every Duty as well as every Blessing is sanctified by the Word of God, and Prayer, the Apostle tells us, *1 Tim. 4, 5.* before you begin this great Work of Examination, address your selves unto God in the following Prayer.

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A Prayer to be used before Examination.

O Most infinite and eternal Majesty, before whom all things are naked and bare, be pleased in Mercy to look down upon a poor Worm before thee, who is now about to search into a desperately wicked and deceitful Heart; but must despair of ever coming to know the Error of my Ways, unless assisted by thy holy Spirit; Pardon therefore, O Lord, to give me such a Portion thereof, as may enable me rightly to understand my Duty, and what my Breaches of it have been; And give me such a sight of my Sins, as may truly humble me, and make me sensible not only of my Danger, by provoking so awful a Majesty, but of my Ingratitude too, by offending so gracious a God; which I humbly beg for his sake who willingly shed his own Blood, that he might redeem me from all Iniquity, even Jesus Christ the Righteous. To whom, with the Father and the eternal Spirit, be Glory and Honour for ever. Amen.

And as it was proper to begin this Work of Examination with Prayer, so it is necessary to end with it likewise. To which purpose thou may'st use the following Prayer.

A Prayer to be used after Examination.

Blessed God! I have (as thou knowest) been endeavouring to search into my own Heart, and to examine my own State; and these and many more, which I cannot recollect, are the Transgressions I am guilty of, O thou Judge of the World, which have

34 A Treatise of the Sacrament

been so often repeated, that they are now become formidable to me for their very Number ; and much more for the Aggravations of them : That I should thus stand against thee, under the Sound of the Gospel, by which thou call'st all Men every where to repent, and in contempt of thy Long suffering, Patience and Goodness, yea, in contempt of thy astonishing Love manifested in my Redemption by the Blood of Jesus, in defiance of thy great and precious Promises, and of all the Calls of thy Spirit, and of thy Providence ? nay, O Lord, I have trampled under Foot all my most solemn Vows, Promises, and Engagements, and Resolutions ; and returned to the Commission of Sin, even in contempt of all these : And canst thou, O my God, have Mercy upon such a Wretch as I ; I know I have most justly provoked thy Wrath and Indignation against me, and my Sins are gone over my Head as a Burthen too heavy for me to bear ; they are more in Number than the Hairs of my Head, and my Heart fails me because of them, O Lord, forgive me the Sins of my Youth, and the Sins of my older Years ; the Sins of my Body, and the Sins of my Soul ? my private and secret Sins, and presumptuous and open Iniquities ; Sins that I have committed to please my self, and those that I have been guilty of please others : Pardon, O merciful Lord, my unpremeditated and rash Sins, and forgive me I beseech thee, those Sins that I have acted more deliberately : Forgive those Sins that I call to remembrance, and those which I have forgotten ; pass by for Christ's sake, O Lord, those Sins that have knowingly committed, and likewise my Sins of Ignorance : O Lord, thou hast said, That he which covereth his Sins shall not prosper, but he that confesseth and forsaketh shall find Mercy : Lord, I desire to confess

Sins unto thee: O let thy Mercy blot out all my
deeds. And seeing the Remembrance of them is
grievous to me, O let it not be grievous to thee to blot
them out of thy Book. Thou knowest, O Lord, that
the Burthen of them is to me intolerable; and that I
am exceedingly ashamed under the sense of my Folly and
that Ingratitude towards thee. I have considered thy
errors, Trembling and Fearfulness have taken hold
upon me: I have considered thy tender Mercies, and
my Soul is even wounded within me, for having so
wickedly and unworthily forsaken and offended
thee: I have considered the tender Humiliation and
offerings of my blessed Saviour, and my Soul suffers
in Agony of Love and Shame within me, for what I
have done against my dearest Lord, who has done so
much for me: I have considered the Beauty of Holiness,
and I loath and abhor my self for the Deformity and
Pollution of my Sins. O therefore thou who delightest
to shew Mercy to repenting Sinners, thou God of Love
and Mercy shew Mercy unto me. And thou Lamb
of God who didst shed thy Blood for Sinners, and wert
the Lamb slain from the Foundation of the World have
Mercy upon me. And, O thou God of all Grace, deli-
ver me not only from the Guilt of Pollution, but from
the Power of my Sins; I tremble indeed at the sense
of thy Wrath, and my Soul faints within me at the
thoughts of being excluded for ever from thy Pre-
sence; and given up to the Power, as well as the Pun-
ishment of Sin: Therefore deliver me from it, O
Lord, and let not Sin henceforth have Dominion over
me: But enable me by thy blessed Spirit to conquer
and subdue all my corrupt Affections, and every Lust
and inordinate Appetite. Let the same Mind that
was in Christ Jesus, be also in me, that the Life of

36 A Treatise of the Sacrament

Jesus may be seen in all my Actions, and the Image of Jesus may be formed in my Soul, and my Conversion may be in Heaven, while I am here on Earth. *Now, O my God, I offer up, and devote my Soul and Body unto thee, a living Sacrifice. O let it be holy and acceptable to thee, through Jesus Christ; and let me be enabled through the strength that is in Christ Jesus, to walk henceforth before thee in Righteousness and Holiness all the Days of my Life; which is my reasonable Service. To this End, O Lord strengthen me, O Lord establish me, by the Might of thy Spirit, by the Power of thy Word, and by the Protection of thy Providence, that I may preserve and be faithful to the end, and so obtain a Crown of Righteousness through Jesus Christ our Lord. Amen.*

Having thus directed thee what to do in order to be made fit to receive the Holy Communion, and carried thee through that great Duty of Self-Examination, which (as I have said) the Apostles so strictly enjoins, and lays so great a Stress upon; I will now suppose that having been at the Publick Worship of God upon the Lord's Day, that there thou may'st have heard the Minister give the following Advertisement to the People

Dearly Beloved,

ON the next Lord's Day, I design, thro' God's gracious Assistance, to administer to you in this Place, the Holy Sacrament of the Lord's Supper: And I beseech all you that do intend to partake thereof, that you take care by a due Preparation so to come hither, as that GOD may be glorified, and your own Souls comforted thereby.

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This Notice being given, I doubt not but it fills thy Soul, who desirest to be a worthy Partaker thereof, with awful Apprehensions of the great Work thou hast to do, in order to be a worthy Communicant. And therefore when thou comest Home, retire into thy Closet, and there (if thou hast not a Better) make use of the following Prayer.

A Prayer to be said by One who designs to receive the Sacrament on the Lord's Day following.

O Most gracious and blessed God, who hast not only given thy Son Jesus Christ to be offer'd up upon the Cross for the Redemption of poor Sinners, but hast also been pleas'd to give us sensible Pledges of thy Love of our dying Lord, for the strengthening our Faith in him, while we are in this World, by thy holy Institution of the Supper of our Lord; and I, thy poor unworthy Servant, having been this Day invited to that heavenly Banquet, have a desire to come thither, but the sense of my own Unworthiness [has hitherto kept me back] (these Words must be omitted, if thou hast been at the Lord's Table before;) (and then must be added instead thereof) [has often hindred me] for what am I, that I should be admitted to sit at the King's Table; Yea, at the Table of the King of Glory; But O Lord, since there are none worthy of thine Honour, but whom thou makest worthy, O do thou strengthen my Faith in thee, and make me worthy through thy Son's Worthiness; that so when I come to thy Table, I may have the Wedding-garments of his Righteousness to cover all my Impurities, and that there I may see all

58 A Treatise of the Sacrament

my Sins washed away in the Red Sea of his Blood and let the holy Spirit so sanctifie and replenish my Soul with thy Grace, that my Fears may be dispell'd and my Faith may be strengthen'd and increas'd in thy Glory and the Comfort of my own Soul, for Jesus Christ his sake. Amen.

And having thus address'd thy self to God in his Grace : I will here in the next place furnish thee with a Form of Devotion for every Day of the ensuing Week, until the time of thy communicating comes ; which is designed for the use of young Communicants, of which number I suppose thee to be one : Not but that it may also be comfortably used by them of more ancient standing in the Church, provided they are furnish'd with better Helps ; this being principally intended for those of an ordinary Capacity : And yet may properly enough bear the Name of

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Holy Sacrament.

D E S I G N ' D,

As a Help to Young COMMUNICANTS.

Devotions for Monday.

INtending this Week a particular Preparation for Receiving the Sacrament of the Lord's Supper on the Sabbath-day next following, according to the Notice given you at Church by the Minister, omit no occasion that may tend to spiritualize your Heart and Mind for that Service ; *And therefore when thou first awakest, not only Monday Morning, but also on every Morning, say,*
Awake thou that sleepest, and rise from the Dead, and Christ shall give thee Life.

In the Morning will I direct my Prayer unto thee, O Lord, and will look up.

It is of the Lord's Mercies that I am not consumed, because his Compassions fail not : *They*
are

A Week's Preparation

are new every Morning : Great is thy Faithfulness.

I prevented the Dawning of the Morning, and cried, I hoped in thy Word.

O let me hear thy Loving-kindness betimes in the Morning, for in thee is my Trust.

At thy Rising up, use this Ejaculation.

O Blessed Lord, who has graciously preserved me this Night past, and delivered me from all Evil ; no thou still continue thy Goodness to me, and keep me in thy Fear all this Day long : support my Weakness by thy Strength, and help me in my Preparation, towards a worthy Receiving of the Communion of the Body and Blood of thy Son Jesus Christ : And grant, that thy Prayers and Supplications that I shall offer up unto thee this Day, may be effectual for the obtaining of that Grace I stand in need of, and the advancing of thy Glory, through Jesus Christ our Lord. Amen.

After which say, Our Father, &c.

Then add,

Blessed be the holy and undivided Trinity both now and for evermore. Amen.

Being now Dress'd, retire into thy Closet, and thus Pray thus :

A Prayer for Monday Morning.

O Everlasting and Eternal Majesty, whose Eyes are always open to the Prayer of thy Supplicants ;

For the Holy Sacrament.

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cants; yea, Lord, thou art more ready to hear than we to pray, and often giv'st us more than we desire, and always more than we deserve, Pour down I beseech thee, upon a poor and miserable Sinner before thee, the abundance of thy Mercy, for the blotting out of my Transgressions, and the forgiving me those Sins which fill my Soul with fear, through a Sense of thy Wrath, justly due unto me by reason of them: And give me, O Lord, that Grace which I am not worthy to ask, but through the bless'd Merits and Meditation of Jesus Christ my Lord; for whose sake I pray thee give me such a Preparation of the Soul, as may qualify and fit me for a worthy receiving of the holy Sacrament: Cloath me, O Lord, I beseech thee, with a Wedding Garment, that I may not be as one speechless at thy Table for the want thereof; but that I may have Cause to rejoyce in thy Goodness, and my Tongue may sing aloud of thy Righteousness, and I may be an acceptable Guest at thy holy Table: And to that end, O Lord, give me Repentance unto Life, forgive me all my Sins, Negligences, and Ignorances, and endue me with thy holy Spirit that I may take heed to my Ways. as to turn my Feet unto thy Testimonies: Mortifie and subdue every unmortified and inordinate Affections in me: and so strengthen me by thy Grace, that by ordering my Conversation aright, I may glorifie thy holy Name. Enable me, through thy Grace, to withstand the Temptation of the World, the Flesh and the Devil; and with a pure Heart and Mind to follow thee, the only true Good, and my alone chief Good. Vouchsafe, I beseech thee, to direct, govern,

govern, and sanctifie both my Mind and Body in the way of thy Precepts, and in the keeping of thy Commandments; that through thy All sufficient Grace, I may be kept and preserved from those Snares that are every where laid by that Tempter and Enemy of Mankind, that goes about continually seeking whom he may devour. Give me Wisdom, O Lord, that I may know what thing I ought to do; and Grace to perform whatever thou requirest of me. Let thy Love be shed abroad in my Heart, and let it kindle in my Soul such a Love to thee, as many Waters cannot quench, neither can the Floods drown, how high soever the Waves of Temptation may arise against it. Finally, O Lord, do thou uphold me by thy mighty Power; guide me by thy Counsel, and in due time bring me to thy Glory, thro' thy Mercy, and the alone Merits and Mediation of Jesus Christ, thy only Son, and my alone Saviour. Amen.

After thou hast thus made thy Addresses to the heavenly Majesty, the following Meditation upon the holy Sacrament, will be very proper.

A Meditation on the Holy Sacrament for Monday Morning.

WHEN I consider, O Lord, thy dazling Holiness and thy unspotted Purity, and that one Day in thy Courts is more to be desired than a Thousand; I cannot but with the greatest Abhorrence and Self-abasement condemn my own Heart, that has so long prefer'd the stinking Puddles of this World, before the pure and christalline Streams

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Streams of the River of the Water of Life ; and Joys so durable and so immense ! Lord, how great is that Glorious Redemption that thou hast purchased for me ! And well may I call it Glorious, both with respect to the Price that was paid for it, which was no less than the precious Blood of thy only begotten Son ; and also with respect to what I was redeemed from, which was thy flaming Wrath and Indignation, and the Effect thereof, everlasting Destruction from the Presence of the Lord, and from the Glory of his Power : How can my Heart be at all sensible of such a Mercy, and not cry out, O how great is thy Goodness which thou hast prepared for them, that fear thee before the Children of Men ! But wilt thou help me, O Lord, to consider what was my State by Nature, that so great a Price must be given for my Redemption : Alas ! it was no other, but a State of Darkness and Affliction, a State of Wrath and Death, even of eternal Death ; a State of Bondage and Fear ; and which is yet worse, a State of Misery and Sin. And shall I be so fond of this State, as to continue in it, after thy Son has shed his Blood to redeem me from it ? Or shall I despise this Redemption, and not hasten to be Partaker of his Blood, and all the precious Benefits thereof ? It was, O my God an Act of my most tender Mercy to offer up thy Son to Death for me ; and O what Ingratitude must I be guilty of towards thee, as well as Cruelty to my self, if I neglect so great Salvation ! And how shall I escape thy utmost Wrath, if I renounce my blessed Saviour, and exclude my self from any Interest in his Death ! And, O my dear
and

A Monk's Preparation

and blessed Jesus, didst thou by thy own bitter
 Sufferings, and Oblation of thy self upon the
 Cross, and make a full and compleat satisfaction
 for the Sins of the Whole world, and can there be
 any Thing more dear to me than the Remem-
 brance of this thy dying love ? Or more worthy
 to be retain'd in my Memory, than the Redemp-
 tion of the whole World ! Redemption is, methinks
 a Word that sounds so sweetly in my Ears, that
 I could dwell upon it for ever ! O what
 Mine of Mercy does that Word import ! Thy
 Joy unspeakable and full of Glory ! To be Re-
 deem'd ! It is to be translated out of the black
 Confines of Eternal Darknels into a State of
 Light that's truly marvellous ? yea, to be brought
 from Death's dark gloomy Prison, into the bright
 and glorious Regions of Light and Immortality.
 Out of a State of Wrath and Indignation, into
 a State of the tenderest Love and Mercy ! And does
 not this deserve, O Lord, that I should ever be
 Commemorating this thy Redemption of me
 and of this World, with humble Transports of
 exceeding Joy ! 'Twas for this End, O Lord, that
 thou wast pleas'd to institute thy holy Supper, as
 a perpetual Commemoration of thy precious
 Death, until thy second Coming : And, O how
 base and wretched is my sinful Nature ! that
 should need thee being put in Mind of that which
 I ought always to remember ! Can there
 take be any thing that can betray me into
 so vile, and so ingrateful a Forgetfulness !
 O with what shame my Face is cover'd, to think
 a false and deceitful World, should ever make me
 so forget thy Agonies, thy bleeding Wounds, thy

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bitter Death and Passion ! Ah ! my dear Lord !
 Is it so hard a Matter to keep up the Remem-
 brance of thy dying Love, that thou shouldest need
 thus to commemorate thy Death by such empha-
 tical and lively Symbols of it ! And to enforce
 this thy Command by putting me in mind of thy
 next Coming ! Methinks without all this, my
 Love for thee, excited by such wondrous Grace
 and Mercy, shoud have flamm'd out to that degree,
 I shoud have trampled all Things under Foot, as
 dross and dung, that shoud have stood in Com-
 petition with my Saviour ; and scorned and de-
 spised all other Knowledge, but that of Jesus
 Christ, as Crucify'd for me, and took delight in
 nothing but the Contemplation of thy great Suf-
 ferings, and that wondrous Love that was the
 Cause of 'em : Ah ! Blessed J E S U S ! How
 shall I stand before thee when thou com'st again !
 And how shall I behold thee in the Glory of thy
 Father, if I should now forget thy Sufferings for
 me ; and wilfully neglect thy last Commands,
 the highest Tokens of thy Passion for me ; and
 which so evidently shews me how solicitous thou
 art, lest I should lose the Benefit of thy redeem-
 ing Blood, when thou hadst shed it. My Heart,
 O Lord, is wounded within me, that I have
 forgot thee so long already, and have so often
 turn'd my Back upon that holy Banquet to which
 thou hast invited me ! O Pardon, blessed Lord,
 the great Ingratitude and unaccountable Supine-
 ness of such a Wretch as I. Now, Lord, I desire
 to come to thee : Now I desire to confess to thee ;
 and come before thee with a broken and a con-
 fite Spirit, and yet with a restored Faith, and a

reviv'd Affection. O Lord, receive me, tho' cover'd with my Tears and Shame, yet ravish'd with thy Love too: And, O my dearest Saviour, wilt thou so strengthen both my Faith and Love, that henceforth I may live with thee for ever! That nothing may divide thee from me any more. Not suffer me to be diverted from thy Service neither by Business, Interest nor Relations, nor Friends, nor any Indisposedness either of Body or Mind. And help me now to live with thee, in fervent Prayers and holy Meditations, until I meet thee in the holy Sacrament, there to commemorate thy Death, and to receive the Pledges of thy Love, and the Symbols of thy special Presence here, until thou shalt translate me to that glorious Presence of thine above, where there is Fulness of Joy and Pleasure for evermore. *Amen.*

Having thus finished thy Morning's private Devotions, it will be convenient, if thou hast Time and Opportunity, to attend the publick Prayers also: But if thou art hindred by unavoidable Occasions, they may be omitted: For the Father of Mercies requires of every one according to what they have received; and not according to what they have not.

In the Evening It will be proper to begin thy private Devotion with the following Meditation.

A Meditation

A Meditation

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A Meditation upon the Holy Sacrament for Monday Evening.

DOst thou remember, O my Soul, that thou are to appear before the Table of the Lord? And dost thou not know that the Service thou art to offer to God, is a reasonable Service? If so, then surely we ought to examine why we go thither, and how we ought to go thither, and how we ought to be prepared. Is it not one End of thy going to obey thy Saviour's Commands, and to acknowledge his Sovereignty and Power over thee? And is not another End of it to commemorate the dying Love of thy Redeemer, and to receive new Pledges of thy Interest in it? And sure this Love of Christ should be reciprocal, and bind thee fast, O my Soul, in the inseparable Bonds of Love to him, who thus first loved thee: For, O how much ought'st thou to love, to whom so very much has been forgiven? Nor shou'd this Love of thine be only to the Head, but to the Members also! For certainly they ought to love each other, whom their great Father has so lov'd, as to give for them his beloved Son. They also should be heedful of their way, whose Journey's End is in eternal Blessedness; since the beloved Bosom Friend of Jesus, tells us, *That they who hope for Heaven should purify themselves as God is pure.* Not that thou canst attain to the Perfection of the Eternal Father, but that thy Holiness and Purity should be of the same kind with his, altho' thou fall'st far short in the Degree. Then rouse thy self, my drowsie Soul, and raise up thy Affections to
eternal

eternal Things : Which when thou dost, thou can'st not but condemn and set aside all worldly Glories ; and look down with Pity on those that foolishly admire 'em, but never envy such as do enjoy 'em, in vain did the blest Jesus become a Man of Sorrow, and make himself acquainted with Grief, to purchase for us the Joys of the Kingdom of Heaven, if heavenly Things shou'd not, in our Affections, obtain the greatest Value and Esteem. Thou, O my Saviour, art my only Hope, for thy Loving Kindness is better than Life : In thee whatever I can want, may be enjoy'd ; and thy Fulness exceeds my utmost Desires. In thee I find the Protection of my Prince, and the inimitable Fidelity of a real Friend ; in thee I find the Care of a Compassionate Father, and the tender Kindness of an indulgent Mother : I have no need of any Advocate with the Father but thee, and shall need no other Instructor, if thou vouchsafe but to be my Teacher : What can I wish for more, if I can but from a real Feeling and Experience, say, Thou art my God ? In being so, thou art all things to me ; for in thee alone, all good is comprehended : Thou art really pleasant to all those that truly relish spiritual Things ; but are not so to the depraved Palate of worldly-minded Men, who can only relish the Food of Sense. And therefore, O my Soul, having God for thy Lord, thou may'st cheerfully come to this Feast, and shalt find the Reception of a welcome Guest : 'Tis true, thou art not yet perfectly clean, for still some of the running Sores of Sin lurk secretly within thee, but go however that thou may'st be cleansed : He that so earnestly

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and kindly invites thee to his Supper, and sees
 our inmost Thoughts, has Compassion on our Infirmi-
 ties and Miseries : He that so freely invites
 us, will undoubtedly, O my Soul, receive us,
 and with his liberal Fulness supply all our De-
 fect : Haste then, O my Soul, to thy holy Ta-
 ble ; and partake of that pleasant Banquet ; go
 all inflam'd with Love, and with Desire ; and
 quench thy holy Thirst at the eternal Spring of
 Living Waters.

*A Prayer preparatory of the Holy Sacrament for Mon-
 day Evening.*

Most gracious and blessed Lord, the Father of
 Mercies, and the God of all Consolation, my
 mind is even swallowed up in the Admiration of
 thy wondrous Bounty, and loseth it self in the
 Contemplation of the inexhaustible Ocean of thy
 Compassions, and at the same time am almost
 confounded with Grief and Shame, to think how
 unworthy I am of that great Love which thou
 hast manifested to me : O thou Judge eternal,
 hadst thou called me to account how I have kept
 thy Precepts, and what Profit I have made of the
 Talent of thy Graces, I should have long ago
 been cast into utter Darkness, instead of being
 thus invited to thy Table : For I have exceeding-
 ly offended and broken all thy Commandments,
 and abused thy Benefits ; I have not been in the
 Duties of thy Service, nor zealous of good Works,
 not wean'd from the Love of the World, nor fer-
 vent in thy Love ; which requires the whole
 Heart and Soul. It is the prevailing Power of
 my

my Sins, and want of Love to thee, that makes me fear to approach to thy Table, tho' my Soul breathes after it : I am as it were divided, and in a Strait between two : For on the one Hand, those Words of thine, O my Saviour, unto the Disciple, *Except ye eat the flesh of the Son of Man, and drink his Blood, ye have no Life in you* : I would gladly feed upon this Bread of Life, and receive at thy Table the Pledges of thy Love ; but then, on the other hand, when I consider the Words of the Apostle, *Whoever shall eat this Bread, and drink this Cup of the Lord Unworthily, shall be guilty of the Body and Blood of the Lord* ; I am afraid, lest by reason of my Unworthiness, I should get a Curse instead of a Blessing : I come therefore to thee, O Lord, the Fountain of Mercy, hoping that thou wilt make me clean ; I come to thee, the good Samaritan, hoping that thou wilt cleanse my Wounds, and pour into them the Oil of Consolation. Unto thee do I open my Grief, O thou great Physician of Souls, for thou only hast that Balm of Gilead, that can cure all my Diseases. When I look upon my Sins, they cause me to fear and tremble ; but when I behold thee as the Father of Mercies, I am encouraged to hope in thy Goodness. And since, O blessed Saviour, thou didst endure such bloody Sweat in Garden of Gethsemane, in which thy very Soul was sorrowful unto Death, and suffered so many Pains and Sorrows on the Cross, by those bitter and bloody Sufferings of thine, I beseech thee to purge and purifie me that I may not only be prepared to come worthily to thy Table, but also be made meet to be a Partaker of the Inheritance

of
Lord Jesus

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the presence of the Saints in Light. Even so *Amen*,
Lord Jesus.

Tuesday's Devotions.

Meditation upon the Holy Sacrament for Tuesday Morning.

THou art invited, O my Soul, unto a Royal Banquet, to the Table of the Kings ; and thou hast now but five Days time to put thyself into a readiness for thy appearing in so great Presence. Consider therefore what Qualifications are requisite for thee to appear in there : and surely one essential and most necessary one is Love : For without Love, there is none can be a welcome Guest at his holy Table : And how O my Soul, art thou sure that thou lovest him ? Let us therefore consider the Properties of Love : They are often, if not always in my Thoughts, whom I love with a sensible Passion. My Mind is ever looking towards 'em ; and I am delighted in their Company and Conversation ; endeavouring by all means to insinuate my self to their Humours, and studying how I may please them : and if they'll let me know how I may do it, how glad am I to take that Opportunity : Nay, I can often put a force upon my Inclinations, and cross my own Will, to follow theirs. Again, I love they should be honour'd and respected, and do whatever I can to make 'em so ; and when they are not, 'tis that which troubles me exceedingly : Nay, I am troubled when others have offended them, or have done them any wrong : Examine now

now thy self, my Soul, whether thou findest the Properties of Love acting themselves towards thy dear Redeemer : Hast thou express'd that tender Love, and that Regard for him on all Occasions ? Is thy Heart wounded, now thou art going to behold his Wounds ? Wounds that thy very Sins inflicted on him. He may be displeas'd if it be but for the Defects of my Love, and the Coldness of my Affection to him, who hath deserved to be remembred with the greatest Passion by me ; for I have long profess'd Love to him, and have received many Testimonies of his Kindness to me, and given many Assurances of mine to him : And yet how pale and dim are all those Marks of Love to him, that are so plainly visible in me to others ? For am I ever looking towards him ? Or doth he often present himself before my Mind ? Or doth his Absence give me a sensible Affliction ? Am I delighted in his Company ? And never better pleas'd than when I am going to him ? And e're I go about to do a thing, do I examine rather what will please him, than whether I shall do it ? He hath made known his Will in his Word, and am I most solicitous to know and understand it ? Can I forsake my own Will, chearfully to follow his ? And am I griev'd because Men keep not his Law ? O blessed Jesus ! Thou that wert willing to excuse thy drowsie Disciples on thy Passion-night, thou knowest our Weakness, and how exceeding hard it is to keep our Minds stedfastly fix'd on things that are invisible ; and in great Pity therefore hast instituted the Holy Sacrament for a frequent Remembrance of thee, and to represent thy

self and thy Love more sensibly to us, that thereby
 going from Grace to Grace, our Love may in due
 time be perfect, and we may also be intire and
 want nothing. This Hope encourages me to go
 to thy Table, tho' very unworthy to be entertain-
 ed here. And there I hope my Lord will meet
 me, and speak kindly to me, as one that desires
 to love him more and more. He invites us thi-
 ther to increase our Faith, to nourish our Love,
 and to strengthen our Hopes, and excite our Gra-
 titude, and exercise all our Graces; and there-
 fore, O my Soul, do not thou refuse his Kindness,
 because I desire and long to have my Heart abun-
 dantly enlarged to love him more.

But first, O my Soul, let us examine our selves,
 and see whether this be indeed the very Sense
 of our Heart, that we really love to please him
 in every thing; and heartily desire to make a
 farther Progress in this Love, and to yield a wil-
 ling Obedience to all his Commands: And here
 have we not Reason to acknowledge the foolish
 Wandrings of our Affections from him, and to
 blush that we fall so short of our own Resolution?
 And is it not then our Duty to excite our selves
 to greater Watchfulness for the time to come?
 Surely the Remembrance of our former Coldness,
 should put a greater Heat into us; and a Sense
 of our Lukewarmness, inspire us with a more
 ardent Zeal: Let us renew our Vows again to
 our Beloved, and tell him that our Life and Love
 to him, shall be inseperable; and that the
 Thoughts of Death are easie to us, because it will
 set us into such a State, wherein our Love to
 him will be made perfect. But can we hope

A Week's Preparation

for Increase of Love, unless he graciously assist us with his All quickning Spirit? Come then, my Soul, let's go to him before-hand, and implore him to raise those Affections in us, which we are not able to produce in our selves; that we may be brimful of Love, and may go back as full of Joy, to find our Love increas'd by those blessed Pledges of his Love we receive from him at his Table.

A preparatory Prayer for the Holy Sacrament, for Tuesday Morning.

Most gracious and eternal Majesty, the Lord and Author of Life, and the Dispenser of Grace and Peace, and of all Comfort: 'Tis all of thy great Mercy that I am not consumed; that I have not long since made my Bed in Hell, and that I lie not now groaning upon a Bed of Sickness; but that I am invited by thee to Feat at thy Table: I might have loathed the Food of my Body, and Blessed be thy Name, thou art giving me an Opportunity, and some Appetite also to receive the precious Food of my Soul. That Grave might have been my Habitation, and that Worms my Companions, and I have been turned into Rottensness and Corruption; but now through thy Goodness I am going to thy House to be thy Companion of thy People, and to be a Guest at the Table of my King, that my Soul may be nourished to eternal Life. This, O Lord, is thy marvellous Mercy, and because thy Compassion fail not: For I confess, O Lord, and desire (and be ashamed) that I have too many Ways violat-

thy righteous Laws, broken thy Covenant, and
not only neglected, but even resisted also the Of-
fers of thy Grace, and render'd my self thereby
unworthy of eternal Life : And yet thou hast
made me thy Son by Adoption, and hast sown
the immortal Seed of thy Word in my Heart,
and hast also put thy holy Spirit there, to further
the increase and Growth thereof : And yet not-
withstanding this Care, how little have I recove-
red of thy image, in Wisdom, Righteousness and
Holiness, which hath been miserably defac'd by
Sin ? How coldly have I entertain'd the Motions
of thy holy Spirit, and how barren and unfruit-
ful have I ben in the Knowledge of Jesus
Christ ! And, O how does my own Shame and
Confusion cover me, when I consider, that after
I have heard so often of that great and awful
Day of Reckoning, in which thou wilt render to
every one according to his Works, I have yet
been so prone to follow the fading Pleasures of
this present Life, as if there was neither Happi-
ness nor Misery to be found in another : By
which Carelessness of Futurity, that Faith which
should serve me, might justly condemn me ; and
Jesus, my most Compassionate Redeemer, might
put on the Countenance of an angry Judge to-
wards me. But for ever adored be that long-
suffering Goodness and Mercy of thine towards
poor Sinners, which gives me the least Ground
to hope in thy Mercy, and presents me with a-
nother Opportunity of humbling my self before
thee, of intreating thy Favour, and deprecating
thy Displeasure, and vowing my self again to thy
service. And, now Lord what wait I for ? Even

that thou, O merciful God, wilt have Mercy upon me? according to the Multitude of thy tender Mercies in Christ Jesus, blot out all my Transgressions: For tho' my Sins have been many, and mine Iniquities more than can be reckoned up, yet in that Son of thy Love, the Lord Jesus Christ, thou hast treasured up those heights and depths, and lengths and breadths of Divine Love and Grace, that are incomprehensible. And there is still, thro' thy Mercy, remaining in my Heart, some Esteem of that Love of thine, and as an Effect thereof, a Desire to love thee above all things, and to be made like thee, even to be purified and sanctified throughout in Body, Soul and Spirit. It is not, O Lord, by Works or Righteousness that I have done, but by thy Mercy that I hope for Salvation, through the washing of Regeneration, and the more perfect renewing of the Holy Ghost; which is what I humbly wait for, and do earnestly desire may be more abundantly poured down upon me, that I may be enabled thereby to walk before thee hereafter in all Sobriety, Righteousness and Humility, endeavouring to perfect Holiness in thy Fear. Vouchsafe me, O Lord, some Earnest of this Grace when I shall present my self before thee, to commemorate the Death of my Dying Saviour, who was wounded for my Iniquities and bruised for my Transgressions: O that I might then feel my Heart so transported with Divine Love, that it might entertain no other thoughts, but such as set before me the Greatness of that Love, which I owe to him who died for me. And let a sense hereof replenish my Soul

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with holy Thoughts, lift me up in holy Meditations, and fill me with devout Affections, that I may be able hereafter to do and suffer all things for his sake, and never forget how gracious he is? and how good I have resolved to be. Without thee, O Lord, I cannot ascend up unto thee; and therefore I beseech thee, let thy holy Spirit in its divine Inspirations accompany me, in all my Meditations, Prayers and Praises: That so attending upon his holy Service with Love and Delight, there may be an happy meeting between me and my Saviour; and such an inseparable Union contracted, as may be at last consummated in eternal Love, and Joy in his celestial Kingdom: To whom, with thee, O Father, and the ever blessed and holy Spirit, be everlasting Praises, Honour and Glory, World without End. *Amen.*

A Meditation upon the Holy Sacrament for Tuesday Evening.

O My Soul, hearken a little unto me, and let us contemplate a while on the Wonders of Divine Grace: For notwithstanding all thy Vileness and Unworthiness, thou art invited to a Feast, a holy Feast, a Banquet of Divine Love; and thy gracious Lord is the Master thereof; and which is much more surprizing, he himself who invites thee, is the Chear that is provided for thee: Such a Feast and such Provision was never made before but by himself: With what Humility, with what Thankfulness then oughtest thou to accept of this Invitation; For should we

A Week's Preparation

not accept of it by willingly Feasting on both Spiritual Dainties that are set before us, how can we think the Master of the Feast can take it otherwise than a Despising of his Love, and an Undervaluing of the Cheer he sets before us. For he does not only invite thee to come, but to Eat and Drink : Dost thou not hear him, saying to thee, *Come, Eat of my Bread, and Drink of the Wine which I have mingled ? Come, Eat, O Friends, Drink ; yea, drink abundantly, O my Beloved : Canst thou desire a freer Invitation, a more hearty Welcome ? Then let thy Care be, O my Soul, to prepare thy self for such an Entertainment ; that thou may'st appear before him in as holy and becoming a Manner as thou art able : Let us go with that Joy which such an Invitation calls for from us : Let our Meditation of him be sweet, and let us mention the Loving-kindness of the Lord, according to all that he hath bestowed on us, that his Name may be remembered in all Generations ! Let us go with raised Affections towards him who has loved us at such a rate as none ever loved like him : Well may we say indeed of him, his Love to us is wonderful ! it does not only exceed the Love of Women, but it surpasseth all Comparison : And the way to be sensible of this, O my Soul, is to consider what thou hast been, to whom such Love is shew'd : Hadst thou been a Subject, a Friend, one that had by Services oblig'd him, it had been indeed something ; but on the contrary, thou, O my Soul, hast been the perfect Reverse of all this ; for thou hast of a Subject turn'd Rebel ; of a Friend, become an Enemy*

and

Instead of obliging, hast shew'd the greatest Con-
 tempt, and proclaimed the most open Deiance
 that's possible against him, entertaining his most
 capital Enemy in thy Bosom : And what can
 more enhance the Greatness of the Love of our
 Lord, than that while we were Enemies, Christ
 died for us ! Here is Love indeed ! such Love
 is without Parallel ! And such Love, as ought
 to raise in our Souls, the most grateful Affection
 to him, who has shewed such Love as this is to us.
 Come then, let us go, my Soul, and Commemo-
 rate this Love ; Let us behold in the breaking of
 the Bread, the broken Body of our dying Lord !
 Blest and broken for us, even while we were E-
 nemies to him : And this too, to save us from
 our Sins, even from those Sins that were his Be-
 trayers and Murderers ; and that caused that
 Difference between him and his Eternal Father,
 while our Sins were imputed to him, that he
 dy'd out upon the Cross in the Bitterness of his
 Soul, *My God, my God, why hast thou forsaken me ?*
 My own Disciples have forsaken me, one of 'em
 has betray'd me and sold me, and another has
 deny'd me, and the rest are fled from me ; my
 own People have disown'd me, and preferr'd a
 Murderer before me ; and all the Powers of
 Darkeness are against me ; yet I can bear all these
 Things well enough ; but O my Father, and my
 God ! Have I not always done the Things that
 pleased thee ? then how can I bear the With-
 drawings of thy pleased Face ! Bear thy
 Withdrawings from me, and not cry out in
 the Bitterness of my Soul, *My God, my God, why
 hast thou forsaken me ?* Canst thou, my Soul, hear
 thy

thy Redeemer thus cry out on thy Account (for he was bruised for our Iniquities, and wounded for our Transgressions) and shou'd not dissolve thee into Tears, even into Tears of Blood, if it were possible? Go then to thy Soul, and see what such a Sight will work upon thee! See when the Wine is poured out, the bleeding Jesus pouring out his Blood for thee. That precious Blood, one Drop whereof is worth a thousand Worlds! And let thine Eyes, my Soul, affect thy Heart; and raise thy Hatred against Sin, which cost thy Saviour such a Price to expiate. Nor can it sure be otherwise, thou'lt but think thou heard'st his dying Groans: if thou wilt but regard his Agony and bloody Sweat, his Cross and Passion; and that 'tis through the Vertue of this voluntary Sacrifice, that thou obtainest Forgiveness of thy Sins. O dearest Lord, I cannot be content to lose my Share in this great Love of thine; and seeing thou hast bid us to Commemorate it, I hope we shall as perfectly partake thereof, as we do of that Feast to which thou hast invited us. O blessed Jesus, I acknowledge thee to be the Lord; thou art the only begotten Son of the Father, full of Grace and Truth: Thou art the Way, the Truth and the Life; I humbly adore thee, and devote my self everlastingly to thee.

A Prayer

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*A Prayer preparatory for the Holy Sacrament for
Tuesday Evening.*

O Most Incomprehensible and Eternal Majesty, who dwelleth in that Light that's inaccessible, and which no Mortal can approach unto; behold, O Lord, from Heaven, the Habitation of thy Holiness and of thy Glory, a poor unworthy Worm, now grovelling at thy Foot-stool, as afraid to present my self before so holy a Majesty: And tho' thou hast been pleas'd to stile thy self the God of all Grace, yet even that abundant Grace which invites me to thee, abashes me too, when I reflect upon my shameful Ingratitude to such undeserved Love: But since, O Lord, thou art so rich in Mercy as to permit repenting Sinners to draw nigh to the Throne of Grace, I desire with the humblest Reverence to prostrate my self before thee, the Searcher of all Hearts, not to excuse, thou knowest, but to aggravate my Faults, to acknowledge the Justice and Equity of thy Laws, to condemn my self for opposing thy Sovereign Authority, and for not vowing to thee, the most sincere and hearty Obedience during the rest of my Life. I am conscious to my self that I have done so much Evil, and so little Good; been so eager in the pursuit of the things of this World, and so cold and unconcern'd about the things of Eternity; so unmindful of my Promises, unthankful for thy Benefits, and unfruitful in the Knowledge of the Lord Jesus Christ; that it is even a Wonder of thy Patience, that I am still alive, and not cut down like a barren Tree,

that cumber the Ground : For ever praise thy Holy Name, for the Long suffering, Mercy and Goodness, which hath hitherto spared an unprofitable Servant, who hath in every respect greatly offended against thy Divine Majesty : For I have not given thee that Honour and Service which I owe to my Almighty Creator ; nor been affected as I ought with the infinite Love of Christ my Redeemer ; nor followed the blessed Conduſt and Motions of thy Divine Spirit, which thou hast sent to renew and sanctifie my Affections and draw me to thy Obedience ; I have not lived according to the Faith which I profess, but have behaved my self too often, as if I dreaded not thy Threatnings, nor valued thy Promises ; as if I fear'd not thy Vengeance, nor cared for thy Rewards ; and as if the Lord Jesus Christ should never come to judge the World, and render to all Men according to their Works. O Lord, I desire heartily to repent of all those Sins and Offences which I have committed against thee ; and to dedicate my self absolutely to thy Obedience : Assist and strengthen me mercifully by thy Grace I beseech thee, that I may perform my Vows unto thee ; and now that I am going to thy holy Table, to commemorate the Sacrifice of my Saviour, to give further Testimonies of my Love to thee, and receive new Tokens of thy Love to me, O Lord, be thou pleas'd to make thy self powerfully present in my Mind ; represent thy self and thy Son Jesus so truly to my Thoughts, in all thy Wisdom, Power, Goodness, Holiness and Truth, that I may never forget thee any more ; but seriously reverence thee, love thee,

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rejoyce in thee, trust in thee, and obey thee all the Days of my Life ; imprint the very Image of thy Son upon me, that I may carry him even in my Heart, and have his holy Life and bitter Death and Passion continually before my Eyes ; and in all things confirm my self to his Will, and fashion my Conversation after his holy Example. Purifie me, O Lord, I beseech thee, from all the remaining Filthiness of Flesh and Spirit, that I may perfect Holiness in thy Fear, all the Days of my Life. And all I beg through the alone Merits and Mediation of Jesus Christ my Son, and my alone Saviour. *Amen.*

Wednesday's Devotions.

A Meditation upon the Holy Sacrament for Wednesday Morning.

CONsider, O my Soul, how much thou hast been wont to be delighted with Wonders, and with strange and unusual Sight : Can'st thou make no Advantage of that Observation ? Is there nothing presents it self to the Eyes of thy Mind, that's wo thy of thy Admiration ? Behold, O my Soul, here's a Wonder of Wonders, which thou art called to feed thine Eyes and Heart withal. GOD is come down to dwell in Flesh ! This Flesh is made a Sacrifice for Sin, he invites thee to Feast upon that Sacrifice, that thou may'st as it were be incorporated into him and dwell in him, and he in thee ; O marvellous and wondrous Sight indeed ! And the Effect of as marvellous Love ! What Sight was ever like

to this, to see the ever-blessed Son of God be made a Curse, and dying on the Cross ! To see the only begotten Son of the eternal Father, bleeding as a Malefactor ! To see the glorious King of Heaven, truly laying down his Life for his own Rebel-Subj. &c ! Are not such Sights as these, O my Soul, enough to fill thee with the greatest Admiration. And this is yet another Word, that thou, O my Soul, should'st be called to the Commemoration of this wondrous Love ; and not only so, but also to be made a Partaker of that Body and Blood, which was thus offer'd up to God ! And after having said thus much, is it not likewise very strange, that I should be so dull and heavy, and my Affections so cold ! That my Hunger and Thirst, my Love and my Joy should be no more excited at the very Motion of going to the House of God, to make a thankful Remembrance of his Death. How often hast thou thought, O my Soul, that the blessed Angels live a happy Life in their holy Employments, giving continually Praises and Adorations to God ? And why then do we not go with greater Alacrity and Willingness into the Courts of the Lord, to do this in remembrance of Christ, which these heavenly Creatures do not do, because our Lord took not hold of the Nature of Angels, but of the Seed of *Abraham*, for whom he hath prepared also this sacred Food of which they never tasted : For unto which of the Angels said he at any time, *Thou art my Son, this Day have I begotten thee* : And therefore, O my Soul, if thou art desirous of Honour, here is the Way to it ; for what greater Honour and Dignity can

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nity can there be, than to be so nearly related
 to the Lord of all? To be a Member of his Bo-
 dy, who is the Head of all Principalities and
 Powers? The Treasures of Grace and Glory are
 set open, and by these Signs of his Body and
 Blood, he would make them over to thee. But
 then if thou designest, O my Soul, to come to this
 holy Table, take heed that thou be'st furnished
 with a Wedding Garment, that so thou may'st
 appear like the Bridegroom's Friend: Consider
 also that none but chaste Eyes should behold the
 Symbols of his Presence: And then how clean
 that Mouth should be, which presumes to receive
 the sacred Bread! And how Celestial oughtest
 thou to be, when thou aspirest to an Union with
 thy Heavenly Lord! Examine thy self therefore,
 O my Soul; search into thine own Heart, and be
 careful to be emptied of all that will not agree
 with this sacred Food, that so thou may'st come
 to his Royal Banquet, without danger of eating
 or drinking thy own Damnation there, in not
 rightly discerning the Lord's Body: Empty thy
 self therefore of all proud and self admiring
 Thoughts; and beware that no secret Love of
 Sin lurk in thee. Diverst thy self of all worldly
 Cares, and in all thy Desires, let the Lord have
 the first place. Seek only the Riches of his
 Grace, and the Pleasures of his Love; suffer not
 any unruly Passions, or vain Thoughts to lodge
 within thee; but only devout Affections, and se-
 rious Thoughts: For this spiritual Food affords
 no Nourishment, but what is drawn forth like
 the chewing of the Cud, by Meditation. Let
 all Malice especially, O my Soul, be laid aside
 whe,

when thou comest to the Table of thy Lord; the God of Love will not abide with Hatred, nor shew Mercy to those that are unmerciful: but on the contrary, the Merciful shall find Mercy. For the Heavenly Majesty must be approached by a Faith that works by Love; but a Faith not accompany'd by Love, can receive no Nourishment. Therefore draw nigh, O my Soul, with an humble Heart, to participate of the broken Body of the Lord. If any thing can make thee hate Sin, it must be such a Sight as this: And if any thing can work thee to a new Obedience, it must be thy Lord's Obedience unto Death, and the thoughts of Christ our Passover being crucified for us. Think then, when thou comest to his Table, that thou seest him hanging on the Cross; think that thou seest him spreading out his Arms, and resigning himself to the Will of God: That thou beholdest his gaping Wounds, and the Blood trickling down his sacred Body: Think that thou hearest him say to thee, Did I not love thee, when I bled to death for thee? Did I not love thee, when I thus enter'd so much Pain and Sorrow for thee? Could I do more for thee, than thus to Die, to deliver thee from Death? And then, O my Soul, think what thou oughtst to answer what am I, may'st thou well say, that thou shouldst leave the right Hand of the Throne of the Majesty on high, and come to visit me? Am I dearer to thee than thy own Life, that thou shouldst part with that to save me? Dost thou love me better than thou lovest thy self, that thou shouldst shed thy own Heart's Blood to make me happy? O how unfathomable is thy Grace! And what

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unsearchable Depth of Love is this, that thou hast opened to me! And, O how happy do I think my self in being interested therein! How do I wish that I had the Heart of a Seraphim, that I might be all over Dove, and find my Soul affected to that degree which I desire, and which thou infinitely deserveest from me! O my dear Lord! I shall even faint for the Longing I have to Love thee, as I am beloved of thee! And if that cannot be, at least possess me with such a Sense of thy Love, and such Thankfulness for all thy Favours, as may bring me to thy Table with such raised Affections, as many through thy Worthiness, render me a worthy Guest when I come there: That so I may suck and be satisfied with the Breasts of thy Consolations, and milk out and be delighted with the abundance of thy Glory.

A Morning Prayer for Wednesday; Preparatory for the Holy Sacrament.

O Most Omnipotent and Glorious Majesty! Thou art that high and lofty One that inhabitest Eternity, and dwellest in unapproachable Splendor, enthron'd in the midst of all the Heavenly Host, who are continually celebrating the Praises of thy glorious Name, which is excellent through all the Earth; The Light of thy Countenance is better than Life, and one Day in thy Courts, better than a Thousand: And tho' it is esteem'd so by thousand of Angels and Saints, whose Hearts do burn continually with love to thee, yet have I prefer'd even my very Sins and Lusts before thee; and been one of those foolish and

and sensual Wretches, that have loved every thing better than thy self, notwithstanding thou hast given me to great a Testimony of thy Love, in sending thine own Son, thine only begotten Son, to die for me. I must confess, O Lord, that while others have given their Lives for the Love of their Saviour, I have been unwilling to take the Pains of a few serious Thoughts about thee; my Mind at the Best, being apt to start away from that necessary and heavenly Employment: So that I have found it hard to think of thy Love, and of thy gracious Kindness, without Interruption, tho' but for a few Moments. Sure did I know thee as the Angels do, I shou'd be fill'd with their Love, and readily dispos'd to their Obedience, and spend my self also in thy endless Praises: And yet, O Lord, thou hast reveal'd those things to the Sons of Men, even those Mysteries of Love and Grace, that never entred into the Hearts of Angels: For thou hast sent thy dear Son to take hold of us, and to die for us, which he never did for Angels: And yet I have not loved thee with the Love of Men. O make me more ashamed, that after all thy Pains and Care thou should see so little of the Fruit thereof springing up in my Heart: And assist me with the Power of thine Almighty Grace, to fix my Eyes steadfastly upon thee, and to stay my Thoughts with thee, till a Sense of thy Love shed abroad in my Heart, shall change me into thy Likeness. And now, Lord, that I am going in a little time to commemorate thy Love in Christ Jesus, let not my ingratitude provoke thee to absent thy self from me, but according to thy everlasting Cove-

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nant made with me in Christ Jesus, which is ordered in all Things and sure, be merciful to my Sins, and remember not mine Iniquities against me. Make me to know, that thou hast pardoned me, by disposing me to the Love of thy holy Nature and Will, and by working in me a Conformity unto thy self in all Things; that I may truly hate whatsoever is Evil, and most affectionately cleave unto that which is Good: Help me to exercise Righteousness, Charity and Meekness to all Men; To possess my Soul in Patience, and to be contented with my Portion, which thou art pleased to allot me in the World. Enable me to be much in Prayer, and in every Thing to give Thanks, which is thy Will in Christ Jesus concerning me. Fit me for my Departure out of this Life, and for whatever thy wise Providence shall order for me, while I stay in it: Guide me in all Things here by thy Counsel, and prepare me thereby for thy everlasting Glory. And, O that the nearer I approach to it, the brighter a lively Sense thereof may shine in my Heart. And that I may now begin the Work of it in my Approaches to thy Table, by praising thee in the Company of thy Saints here, until I come to praise thee with the Spirits, of just Men made perfect for ever. For the sake of thy dear Son, &c.

Here if thou hast time, thou may'st use the Collect for the Day, and also the Litany, after which conclude thus: The Lord Jesus Christ be with my Spirit; in whose holy Words I farther recommend myself to thy Mercy, praying as he hath taught me, Our Father, &c.

A Medi-

*A Meditation for Wednesday Evening; Preparatory
to the Holy Sacrament.*

CONSIDER, O my Soul, as that thou now drawest
nearer to the Table of the Lord, so it concerns thee to examine thy own Heart, to see for what End it is that thou desirest to go thither, and what it is thou oughtest to do whilst thou art there. Is it not one End of thy going thither, to admire the greatness of the Love of God in giving his Son to us, and the greatness of the Love of Jesus, in giving himself for us? And is not another End of thy going, to offer up an Oblation to the Father and the Son, for his inestimable Love, in giving his Blood a Ransome for us? And then to offer up our Souls and Bodies as a living Sacrifice to him in Love, which is our reasonable Service? Is it not also to represent unto God, what his Son hath done for us, and humbly to hope in him for all the Benefits of his Death and Passion? And is it not another End of thy going, that through the Vertue of his Death and Resurrection, thou may'st be enabled to overcome the World, and to receive further Testimonies of his Love, and stronger Desires after the Consummation of it in Heaven? And is it not likewise to unite our Hearts in Brotherly Affection to all the Faithful Servants of God, and to rejoyce in the Holy Communion of Christ and his Saints? But who, O my Soul, is sufficient for these things? And who, O thou blessed Lamb of God, that takest away the Sins of the World, can have a Heart disposed to do all this without thee?

for the Holy Sacrament. 33

thee ? To thee therefore do I come. O Lord,
 that I may obtain Strength to do all this : Could
 I have seen thee hanging on the Cross ; or if thou
 wouldst appear to me, as thou didst to *Saul*, in a
 Light above the Brightness of the Sun ; or if the
 Heavens were open'd, and I could see thee, as
St. Stephen did, what holy Affections would it
 raise in my Heart ! Open thine Eyes, O my
 Soul, even the Eyes of thy Faith, and believe and
 love, and thy Joy will be full. For when thou
 shalt appear at the Lord's Table, in the assembly
 and Fellowship of them that shall meet together
 in his Name, he will be there in the midst of you,
 according as he has promis'd : For he represents
 himself to thee, O my Soul, in these Signs of his
 Body and Blood ; and there thou may'st behold
 him as he is the Word made Flesh, and as he was
 circumcised and fulfilled, the Law under which
 he was born that he might be a pure and unspot-
 ted Offering to God : There thou may'st see how
 cruelly he was whipt and scourged for thy sake,
 how he suffered on the Cross, how his Body was
 broken, and his Heart's Blood pour'd out to re-
 concile thee unto God ; and then sure thou canst
 not but come, with a thankful and with an hum-
 ble and devout Heart and Affections, bitterly be-
 wailing thy Offences, and chearfully resigning thy
 self to his Will, and joyfully hoping for his Mer-
 cy.

A Prayer

A Week's Preparation

A Prayer preparatory to the Holy Sacrament for Wednesday-Evening.

O God, the Father of Heaven and Earth, have Mercy upon me, for thou, O Lord, knowest my Down sitting, and my Up-rising, and understandest my Thoughts afar off, thou compassedst my Path and my Lying down, and art acquainted with all my Ways, so that there is not a Word in my Tongue, nor a Thought in my Heart, but lo, O Lord, thou knowest it altogether: And with what awful fear and trembling then ought I to approach unto thee, and come into thy Presence, even though I knew nothing by my self, how much more when my own Heart condemns me in every thing I do, to have fallen short of what I ought to do? O what reason have I to be ashamed, that I have lived so many Years before I ever seriously so much as thought of my Duty towards thee! And since, through the enlightning of thy good Spirit, I have been instructed in the Knowledge of thy Will, and devoted my self to thy Service, what poor Improvements have I made therein? And tho' I have receiv'd innumerable Blessings from thee? yet, O thou God of my Life, in whose Hand my Breath is, and whose are all my Ways, how little have I glorified thee; And what reason have I to blush, that now I have brought my Heart before thee, with so little Sense of that Love which thou hast magnified at so great a rate! But in the midst of all those Discouragements which my own Unworthiness represents to me, it is yet some Comfort, O Lord

that

that thy All piercing Eye, which searcheth into the inmost Recesses of my Soul, sees a sincere Desire there, to be what thou wouldst have me be, and to do what thou wouldst have me do : And also a steadfast Resolution, thro' the Assistance of thy good Spirit, to grow in Grace, and in the Knowledge of my Lord and Saviour Jesus Christ : It is in my Heart, O Lord, to renew my Covenant with thee, and to engage my self afresh in thy Service ; trusting that I have a good Conscience in all Things, willing to live honestly : Seeing therefore that thou hast been pleased to declare that thou wilt not quench the smoking Flax, nor break the bruised Reed, I beseech thee graciously to accept and encourage those beginnings of Grace, that thou hast wrought in me. And when I shall come to thy Table, to receive there the Pleasures of thy Love, let me feel the divine Presence with me, enlightning my Mind with a clear Sense of the exceeding Greatness of thy Love, and raising in me worthy Thoughts and Affections towards him, who has bought me with the Price of his own most precious Blood ; engaging my Will more firmly unto thine, and working in me a perfect Resignation unto thy good Pleasure, in all Occurrences whatsoever, that for his holy Communion to which thou hast invited me, may stir up in me a greater Care, Diligence, Zeal and Fervency in well-doing. To which End, assist me, I beseech thee, in every Part of this Duty, that I may remember the Sufferings of the Lord Jesus, so as to be crucified with him ; and his greater Love towards me, so as to love him with all my Soul, with all my Might, and with all my Strength,

Strength, and my Neighbour as my self ; and the New Covenant he has made in his Blood, as to have his Laws written in my Heart, and all the precious Promises he hath thereby sealed to all those that by a lively Faith are enabled to lay hold upon him. Hear, O Lord, and help, and answer for Jesus Christ's sake, to whom, with thee Father, and the Holy Spirit, &c.

Our Father, &c.

Thursday's Devotions.

*Meditation Preparatory to the Holy Sacrament, for
Thursday Morning.*

O My G d, the more I consider of the Invitation thou hast made me to be a Guest at thy Table, the more I am astonish'd at the Greatness of that Love of thine to so unworthy a Wretch as I am, that cou'd no sooner begin to go, than I began to Sin against thee, and then, to add to my iniquity, the older I grew, the more perverse have my Ways been before thee : Yea, those very Mercies that I have received from thee, have been used in the Service of Sin thy greatest Enemy. And yet that thou shouldest not only save me from going down to Hell but give thy holy Son to die for me, and to reconcile me to thy self, and bring me to Heaven ; and then to invite me to thy Table, to give there the Earnest of this thy Love ! This is Grace beyond Expression : When is it, O Lord, that such Honour as this should be put upon me, that I should be called one of thy Children, one of thy Sons ! If David thought

so great an Honour to be called the Son-in-Law
of the King of *Israel*, what Honour is it to be a-
dopted into the Family of the King of Heaven !
Well may I say, with that Man after thine own
Heart, *Whom have I in Heaven but thee, and there*
is none upon Earth that I desire in Comparison of
thee ! My Soul would fain thirst after thee, and
not be satisfied without the Enjoyment of thee.
O that I had the Wings of a Dove, for then would I
fly unto thee, and be at rest. O my God, what an
Expenditure of Love and Mercy hast thou been at
for me ? And yet all that thou desirest of me, is,
that I should love thee, and that all the Services
I offer to thee, should proceed from the Love of
thee ; that in this Love I might for ever enjoy
thee, and be where thou art, that there I might
not only behold thy Glory, but be glorified for
ever with thee. O Lord, when I reflect upon
the Depravity of my Nature, which having in it
the Principles or Seeds of Death, would of it self
reduce me unto Dust, and how many Dangers be-
sides I am exposed to daily, not only temporal,
but spiritual, and eternal ; I cannot but justly
infer, that the same Almighty Power of thine,
which does not only thus preserve me, but gives
me all Things richly to enjoy, does still secretly
support and uphold me ; or else I should have pe-
rished long ago : For in the midst of so many
and great Dangers, it would be impossible for
me to stand one Moment, were it not for thy
Protection, and Defence, O Lord : Suffer me
not therefore, I beseech thee, O thou God of all
my Mercies, to forget and over-look the Blessings
of Immunity and Preservation, which can never
enough

enough be remembered and acknowledged by me who daily dwell under the Defence of the most High, and abide under the Shadow of the Almighty; for which gracious Defence and Protection of me the Night past, thou oughtest, O my Soul, to give Thanks unto God in a particular Manner, as being thereby brought nearer to that approaching Day in which thou art invited to the Table of thy Lord, even into his Banqueting House, where thou expectest to meet with Love, and where thou oughtest to offer up thy self to him in Faith, and Hope, and Love, and holy Obedience, who has offered himself up to God for thee through the eternal Spirit, to redeem thee from all Iniquity, and to reconcile thee to God; who, tho' before was such a consuming Fire, that there was no approaching to him, is now thro' the Virtue of this blessed Sacrifice, attoned unto thee, and become both a Judge God and a Saviour.

A Preparatory Prayer for the Holy Sacrament, for Thursday Morning.

MOST gracious and blessed Lord God, it is a good Thing to declare thy Loving kindness in the Morning; and surely, O Lord, it is but Just, that those that experience thy Goodness every Night, in the Morning should direct their Oblation of Praise and Thanksgiving unto thee and should look up; O how great is this Goodness, O Lord, and thy Mercy, which thou hast prepared for them that fear thee before the Children of Men! O Lord, should I, thy poor Worm

this Morning before thee, go about to number
 up thy Mercies towards me, they are more than
 can be reckon'd : For thou hast possess'd my
 Reins, and cover'd me in my Mother's Womb ;
 O Lord, my Substance was not hid from thee when
 I was made in the secret, and curiously wrought
 in the lowest parts of the Earth : Thine Eyes did
 see my Substance, yet being imperfect, and in
 thy Book all my Members were written, which in
 continuance were fashioned ; when as yet there
 was none of them. I have reason therefore to
 praise thee, being then fearfully and wonderfully
 made ; marvellous are thy Works, O Lord, and
 that my Soul knowest right well. And if there
 be such curious Workmanship expressed in the
 formation of my Body, as appears by the various
 Wreathings and Intertexture of the Muscles,
 Nerves, Veins, and Sinews throughout all the
 parts thereof ; how much, O Lord, am I bound
 to adore thee, for that Breath of Life which thou
 hast been pleased to infuse into me, by which I
 became a living Soul ! in which its first Original,
 it came out of thy Hand, was a Ray of
 thine own Glory, and a living Spark from thine
 own immortal Brightness, created after thine own
 image in Righteousness and true Holiness ; and
 furnished with those Intellectual Faculties of Reason,
 Judgment, and Understanding to know thy
 Will, and to discern between Good and Evil ;
 and with a free and unconfined Will, capable of
 acting freely, to choose the Good, and to refuse
 the Evil ; Endowed also with divers and various
 affections, whereby it was enabled to serve and
 honour thee ; and to love thee as the only chief
 Good

A Week's Preparation

Good, and to enjoy thee as its chief End, and ultimate and supream Happiness. But, O how ashamed and confounded in my self ought I to be before thee, O Lord, that by hearkning to the false and lying Insinuations of the Tempter, I have fallen from that Uprighteousness and Integrity wherein I was created, and have hereby defaced thy Image, and altogether corrupted that noble Piece of heavenly Architecture; and made my self thereby liable to thy just Wrath and Vengeance: But here again, O Lord, thou hast introduced such a new Scene of Love and Grace, as calls for the highest Praises and Adorations of my self in all Mankind, unto the utmost Ages of Eternity; that after I had wilfully destroy'd my self, thou should'st be at the Expence of infinite Wisdom, and Love, and Grace, to find out for me a Way of Salvation: And, O what Tongue of Man or Angel can sufficiently express the Glory of thy Grace, in this unfathomable Love of thine in sending thine own Son into the World, to die for me, that I might live; and to be made a Curse, that I might come to be an Heir of everlasting Blessedness! but yet this is not all, thou hast not only sent thy Son Jesus to bless me, but turning me away from mine Iniquities, but hast also provided an heavenly Banquet, as an Earnest of his Grace and Favour, and hast invited me to it: And now, O Lord, what wait I for? Even for the fresh Influences of the holy Spirit, to work in me those gracious Dispositions and Qualifications, which may make me a worthy Receiver at thy Table; that so this Love and Grace of thine may not be in vain to me. And, O my dearest

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Lord, who hast thus freely come down from the Throne of thy Glory, and done and suffered so much for me, suffer me not, I beseech thee, to despair, as much as in me lieth, thy End and Design in all this, which was to see the Travel of thy Soul, by purchasing to thy self a peculiar People, zealous of good Works. Of which Number, O Lord, grant that I may be one, for Jesus Christ his sake, to whom, with thee, O Father, and the Holy Ghost, be all Honour and Glory, both now and for ever. *Amen.*

A Meditation for Thursday Evening ; Preparatory to the Holy Sacrament.

MEthinks, O my Soul, I hear my Lord's Invitation sounding in my Ears ; and saying to me, Come, O my Friends, and eat of my Bread and drink of the Wine that I have mingled : And shall I reject such an Invitation as this, and not readily hasten to that Feast he has so lovingly prepared ? Behold, O my Soul, how ready thy Lord is to meet thee, bringing Heaven it self along with him, to entertain thee, O then, my Soul, let us act rationally ; and renounce the trifling Vanities of this World, to be made Partakers of his substantial Joys. Tho' thou could'st amass all the Treasures of the World together, yet there is a Time a coming wherein they wou'd be of no Service to thee ; for Riches profit not in the Day of Wrath : When thy Lord shall sit upon the Throne of his Glory, and all Nations be summoned before him, when the Earth, and all the works that are therein shall be burnt up, and the Ele-

ments themselves shall be dissolved with fervent Heat, how much better would it be to be a Friend and Disciple of Jesus, than to be the greatest Prince that ever sway'd a Scepter? And wilt thou now, O my Soul, slight his Love and the Offers of his Grace, and make light of that Provision that he has made for thee! How ingrateful, as well as ruinous and destructive, will such a Carriage be! Consider therefore a little, O my Soul, what they do, that neglect to go to this Table of the Lord, and make slight of the heavenly Provision there prepared for them: They slight the boundless Love of the eternal Father, who gave his only and beloved Son to die for us; they value not the Love of their kind and merciful Redeemer; whilst they have no esteem for the Blessings purchased by him: And the sweet and saving Influences of the holy Spirit, are set at nought, and slighted by us, whilst we take not the proper Means to possess them. O how great will their Condemnation be, that are found in such a Frame, and who trample under Foot the Blood of the Son of God, and despise the precious Blood of the Son shed for them; yea, that was shed for the Remission of their Sins: For surely Hell it self has nothing more ungrateful. Did I say more ungrateful! I may say not so much: For had that Enemy of Mankind but the least Hopes of a Redeemer as we have, he'd prize that Mercy at another Rate than we do: But he is justly left to perish in his Sin. For our Redeemer took no hold of Angels, but of the Seed of *Abraham*: And ought not then, my Soul, such a distinguishing and a peculiar Love as this, engage us to a ready

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and willing Obedience to all his Laws and blessed Institutions? 'Twas the last Charge that our Lord left us when he was entring upon his Passion for us, that we should celebrate his last Supper, and as often as we do it, to do it in Remembrance of him: And if he had commanded us the hardest and most self denying things, could we have denied it to a Love like his! Should we not have run any Hazard, and ventur'd on the greatest Difficulty for one, to whom we were so much obliged as we are unto him, that has not spared his own Life for us? How much more then, when what he requires, is a Duty so easy and so pleasant? For did our blessed Lord take Gall and Vinegar for us; and shall we at his Command, deny to eat and drink Bread and Wine at his Table? And that too, when that Bread and Wine is by his Appointment made a Symbol and a Pledge of his dying Love to us! And when the Bread shall be a Memorial for us, of his Body that was broken, and the Wine of his Blood that was shed for us? O never let us hesitate about our Obedience to an Institution so pleasant for us, and so beneficial to us: But rather let us say, We will take the Cup of Salvation, and praise the Name of the Lord: Pardon me, O Lord, that I have been so ungrateful to thee, and so senseless of my own Welfare and Advantage. And for the Time to come, I humbly beseech thee, to enable me by thy Grace, to come prepared to thy Table, and often to offer up my self a Sacrifice unto thee, and thereby profess my Faith in a crucified Saviour, and there beg thy Assistance against all the Temptations wherewith I am assaulted;

ted ; and that thou wilt conduct me through the difficult Paths of this present Life : And that it will please thee to accept of my Addresses and Praises through the infinite Mercies of the Son of thy Love, Jesus Christ. *Amen.*

A Prayer for Thursday Evening: Preparatory to the Holy Sacrament.

Bless'd and gracious G O D, the Eterna' Fountain and Father of all Mercies, and Comfort of all that call upon thy Name in Truth : Thou hast concluded all under Sin, that thou mightest have Mercy upon all : Look down upon me, O Lord, and have Mercy upon me, lying in my Sins and Blood, in Shame and Misery ; and as a Consequence thereof, in the Fear of thy Wrath which I have justly incurred thereby : But as the Kings of *Israel* were reputed merciful Kings, so thou the God of *Israel*, art truly a merciful God : And though I have grievously sinned against thee, yet bless'd be thy Name, there is Forgiveness with thee that thou may'st be feared : Lord, it had been Mercy indeed, and sufficient for such a Wretch as I am, if thou hadst been pleas'd to shew but so much Compassion upon me, as that thou hadst not suffer'd me to become extreemly miserable : And what could I have expected from thy Goodness ? But that thou shouldst design to advance so wretched a Creature as I am, who know not how to value and esteem thy Benefits, to the State and Dignity of thy Children, to make me like thy self in Righteousness, Goodness and Truth, and at last to give me a blessed Immortality

lity in Soul and Body : O how astonishing is this Love which thou hast shewn me, in the Son of thy Love, the Lord Jesus Christ ! I am ashamed to think that this Grace hath waited so long upon me, and not been better entertain'd and improv'd by me, That my Apprehensions of it are still so dull, my Reasonings of so little Force to constrain my whole Soul to love and delight in thee, and to live to thee for ever. I most humbly flee to that Grace which hath abounded thus towards me, for the Pardon which thou hast promis'd to those who yield themselves up to be govern'd by thee. O let not thy unwearied Goodness be provok'd to cast off the Care of me. But continue to hold before mine Eyes thy Love in Christ Jesus; that I may abandon every evil Way, which is inconsistent with the Enjoyment of thy Favour and Happiness. And, O that the Faith of Christ which thou hast already planted in my Heart, may take a deeper Root, that I may constantly reverence him, and religiously keep his Commands, and make him my Hope and Trust, and love his Appearing, that I may then be found of him in Peace. And now that thou hast invited me to thy holy Table, Lord, fill me with such holy Affections, and stedfast Resolutions, that I may know that I love him, and rejoyce in hope of his Eternal Love to me. O let nothing interpose, when I am at thy Table, to hinder the Effect of these holy Desires, that no Cloud may arise in my Mind to obscure my Sight of thy Love ! And that no vain Thought may draw me aside from meditating on thy Death and Passion. But let my Prayer come before thee as Incense ; and the

lifting up of my Hands this Evening, as the Evening Sacrifice, *Amen. Our Father, &c.*

Devotions for Friday.

THIS Day is proper to be set apart as a Day of Fasting and Abstinence ; and after your Morning Prayers, it will be necessary to call yourself to a particular Account concerning your Sins, examining what you are more particularly addicted to, and to which you are most liable by reason of your Callings ; and make use of the Hands of Examination before mentioned to this End : Making use also of the Prayers before and after Examination. After which thou may'st use the following Meditation :

A Meditation on the Passion of our blessed Lord, for Friday Morning.

O My Soul, thou art now in a short Time to come to the Table of the Lord, there to commemorate his Death and Sufferings, will it not therefore be proper and needful to take a View of them before thou go'st thither ; Behold him first then in the Garden, where whilst his Disciples slept, he felt that grievous Agony that caus'd him to Sweat, so as never any sweat before him. It is common for Men indeed to sweat upon some extraordinary Exercise of Fear, or the feeling of some uncommon Pain, but what are those Sweats, O my Soul, to that of thy dear Lord in the Garden, under a sense of a Divine Wrath for thy Sins, because he had then taken them upon him

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and not only thine, but the Sins of the whole World? Which was a Burden so great, as would have crush'd all the Angels in Heaven into nothing, under the Weight thereof: Well then, might my dear Lord cry out, *My Soul is exceeding sorrowful even unto Death*; insomuch, that his Human Nature had a sort of Recoiling at it, which made him say, *Father, if it be possible, let this Cup pass from me*: And tho' he over came his Natural Reluctance by the Power of his Godhead, yet was his Agony so great, that he sweat Drops of Blood, instead of Sweat; his precious Blood issued forth at all the Pores of his sacred Body, until he seem'd to be all over nothing but Gore-Blood. Consider, this, O my Soul, and see if thou canst forbear bleeding within me at the Sight thereof! O who would hug henceforth his Sin in his Bosom, which caus'd our Saviour to sweat Drops of Blood! and yet his bloody Sweat and Agony he suffer'd in the Garden, discouraged him not from going thro' with the Work which he had undertaken: For when Judas came to betray him, and the Jews to seize upon him, which he knew well enough, he asked them, *Whom seek ye?* And they having answered him, *Jesus of Nazareth*: He told them boldly, *I am he*: Thus exposing himself to their Rage and Fury; that he might finish the Work he came to do. Behold him next, O my Soul, rudely bound, who came to set thee free, and dragg'd from Place to Place, and then behold him stript, ty'd to a Post, and whip'd like a vile Slave: And yet this blessed Son of God underwent, and bore all this with an infinite Patience and invincible Magnanimity, *For as a Sheep before her Shear-*

er is dumb, so he opened not his Mouth : Nor did he in the least seek to save himself, for he hid not his Face from Shame and Spitting, but gave his Back to the Smilers, and his Cheeks to them that plucked off the Hair. After having beheld him thus beaten, buffeted, and abused with all manner of contumelious usage, behold him stretched out upon the Cross, where his sacred Hands and Feet are nail'd, and his precious Head crown'd only with a Wreath of prickling Thorns, which pierc'd him with a thousand Wounds at once. Behold him thus, my Soul, suffering a painful, shameful, lingring Death, and bearing him crying out, *My God, My God, why hast thou forsaken me ?* And then see if there be any Sorrow like to his Sorrow ; or any Suffering like to his Suffering : And is this He whom my Soul loveth ? Is this my dear Jesus ? Is this he who is fairer than the Children of Men ? How is it then that *his Visage is marred more than any Man, and his Form more than the Sons of Men ?* Yes, O my Soul, this is He ; and all this, and more, even Death itself, he willingly suffered for thy sake ; For had he not been willing, he could but have pray'd his Father, and he would presently sent more than twelve Legions of Angels to rescue him, even in his lowest Ebb of Humiliation. But when he saw that thy Redemption could not be procured with the Blood of Bulls and Goats, and that those Sacrifices and Offerings would not do, he crys out, exulting to his Father, *Lo, I come ! In the Volume of thy Book it is written of me ; Yea, I delight to do thy Will, O God !* And therefore had those that reviled him, when upon the Cross, saying, he saved others, him-

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himself he cannot save ; but changed one Word,
 and said, He saved others, himself he will not
 save ; they had spoken Truth : And surely then,
 in thus freely offering up himself, he ought to be
 looked upon by thee, O my Soul, as one altoge-
 ther worthy, even tho' upon the Cross, and in his
 lowest Estate of Humiliation : And thou canst
 not think otherwise of him, if especially thou wilt
 but suppose him speaking to thee from thence af-
 ter this manner : ' Dear Soul, for whose Salva-
 tion I die, consider who I am, and what it is to
 suffer, and to what End : I am the eternal Son
 of God, whom the Angels of God adore ; and
 all the Host of Heaven's at my Beck ; yea, I
 thought it no Robbery to be equal with God ;
 and yet I humbled my self so as to become Man,
 and assumed Human Nature, that I might make
 thee Partaker of the Divine Nature : I am infi-
 nitely rich, for the Cattle on a thousand Hills,
 yea, the whole Universe is mine, and yet for
 thy sake I become poor : I am Almighty and
 have all Power in Heaven and in Earth ; and
 yet have willingly made my self weak, that thou
 mayst be made strong ; and have suffered my
 self to be overcome of my Enemies, that thou
 mightest conquer thine ; I have left my Robes
 of Glory, when before all Worlds I was Cloathed
 with Majesty, and covered with Light as with a
 Garment ; and am now only crowned with
 Thorns, and exposed to Shame and Nakedness,
 that thou mayst be array'd in the Robes of my
 Righteousness, and crown'd with a Diadem of
 Glory : I am the inexhaustible Fountain of Joy,
 and Happiness ; and yet for thy sake am become
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• subject to Pain and Misery, to Grief and Sor-
 • row ; that thou may'st be translated to Fulness
 • of Joy, and to Pleasures for ever more. I am in-
 • finitely pure and holy ; and yet am become a
 • Sacrifice for Sin, to merit thy Pardon, and that
 • thou may'st become justify'd and sanctify'd there-
 • by. I am the Author and Fountain of Life, the
 • First and the Last ; and yet I am willing here
 • to suffer Death, that thou may'st inherit eternal
 • Life. I am the only begotten Son of my Fa-
 • ther, the Son of his Love, in whom he is well-
 • pleased ; and I always did the thing that pleased
 • him ; and yet I now suffer under his Frowns,
 • and the Withdrawing of his pleasing Counte-
 • nance, (which is ten thousand times more grie-
 • vous to me, than all my other Sufferings) that
 • so he may be reconcil'd unto, and well pleas'd
 • with thee. And now, as nothing but Love, O
 • Soul, has made me thus to suffer for thee ; for
 • there is nothing but Love that I desire of thee
 • for all my Sufferings : And I am sure, if thou
 • lov'st me, thou wilt be careful not to offend me ;
 • for thy Sins are more grievous to me than all
 • my Sufferings : Then add not fresh Wounds o
 • my Sorrows by thy Impenitence and Unbelief :
 • Deny not this Request to thy dying Saviour,
 • That as I have given my self for thee, so thou
 • wouldest give up thy Self unto me, by mortify-
 • ing all thy sinful Lusts and Affections, and retain
 • a lively Sense of what I have done and suffer'd
 • for thee : And thou may'st commemorate my
 • Death, to the Spring of everlasting Life and
 • Happiness ; as my Body has been truly broke
 • for thee, and my Blood poured out, so do thou

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for the Holy Sacrament. 51

do it sacramentally, under the Types of Bread
and Wine, as I my self did celebrate it with
my own Disciples, just before my Passion.

And now, O my Soul ! what canst thou reply
to all that thy Lord has said to thee ? Canst thou
deny so reasonable a Request, as to give up thy
self to him to be entirely his, who thus has done
and suffer'd so much for thee ? Methinks I hear
thee answer, I am astonish'd, Lord, I know not what
to say, nor can my Tongue express what my Heart
feels. Lord, I will say nothing, but will answer
only by Sighs and Tears, and with devout Affections
by giving and resigning up my Soul and Body
to thee, that I may be thine for ever ; and so say
with thy Spouse, *My beloved is mine, and I am his.*

A Prayer for Friday Morning, &c.

O Almighty and eternal Majesty, who fillest
Heaven and Earth with thy Goodness, and
makest the Oat goings of the Morning and the
Evening to rejoyce : Who is like unto thee, O
Lord, who art a God glorious in Holiness, tearful
in Praises, doing Wonders ! The Heavens de-
clare thy Glory, and the Earth shewing thy Hand-
dy work : Look down upon me, O Lord, a Worm
and no Man, who desire humbly to prostrate my
self before thee, begging of thee the Pardon and
Forgiveness of all my Sins ; all my vain Thoughts
and Imaginations ; which tho' more than I can
number and express to thee, yet thou knowest
them all, and all their Aggravations, which ren-
ders them exceeding sinful ; for there is not a
Word in my Tongue, nor a Thought in my Heart,
but

but lo, O Lord, thou knowest it altogether : I beseech thee, blot them out of the Book of thy Remembrance, and cast them behind thy Back : Let them not be seen any more in this World to shame me, nor in the World to come to condemn me. O let neither my Sins, that I have this Morning confessed before thee, nor those that I have forgotten, stop the Current of thy Mercy from running towards me ; but let the Fountain that thou hast set open for Sin, and for Uncleanness wash me from all my Iniquities, and cleanse me from my Sins. O my God, let me be washed white in the Blood of the Lamb, and let the scarlet and crimson Stains that Sin hath made in my Soul, be washed out : Nor let my Unworthiness prevent thy Mercies, nor provoke thee to Wrath, but rather forgive my Sins, and blot out my Offences from before thine Eyes, for thy great Mercies sake. O Lord, I cannot but acknowledge and confess again before thee, that I have been insensible of thy Mercies, and ungrateful and unthankful for them ; and in particular, that I have not been more holy, humble and penitent, in my Behaviour towards thee. Pardon that black Sin of Ingratitude, which I have been too much guilty of by walking contrary to thy holy Will and Commandments : Lord, pardon me, that I have done so little for thee ; that I have loved thee so little, albeit thou hast loved me so much, as to give thy Son, thy only Son to die for me. O Lord, strengthen, I beseech thee, my Faith and Hope in thee, and all my Love in thee, that I may bear thy Cross with greater Patience, and more Resignedness of Will unto thy self, that so, when I have finished

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for the Holy Sacrament. 53

the Work that thou hast given me to do, I may enter into the Joy of my Lord : Cloath me, I beseech thee, with the Wedding Garment of thy Son's Righteousness, and make me, tho' of my self a most unworthy, yet thro' thy Mercy, an acceptable Guest at thy Table ; that I may not eat and drink my own Damnation, but that being strengthened in thy Faith and Fear, I may have my Pardon sealed, my Corruption subdued, and my Soul inseparably united to thee, that no Temptation may be able to dissolve that Union ; until at last it be consummated in eternal Happiness, thro' the Merits of Jesus Christ my only and alone Saviour. *Amen.*

A Meditation upon the Holy Sacrament for Friday Evening.

I Have been this Day, O my Soul, confessing my Sins, examining my Heart, and humbling my self in the Presence of the great God, and of his Son Jesus Christ, to whose holy Table thou knowest I am invited ! And how can I escape the Wages of Sin, which is Death, eternal Death, as I have sinn'd against an eternal Majesty, when God has said, he will by no means clear the Guilty ! Sin leaves a Guilt behind it, and every Sinner is a guilty Person ; and I have acknowledged my self such a one before the Lord this Day : How then shall I escape ? Where shall I fly for shelter ? Or to which of the Saints shall I call ; Alas, my Soul, there's neither Saint nor Angel that can help thee in this Case : *Noah, Daniel and Job*, cannot deliver their own Souls. No, 'tis only the An-
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gel of the Covenant, even Jesus Christ, the Lord of Saints and Angels, that can atone for Sin, and stand between an angry God, and a poor guilty and self condemned Sinner : And even he, was fain to take our Sins upon him, and suffer what we should have done, that so he might be able to deliver us ; for the righteous Law of God was broken, and Justice must be satisfied. And O my Soul, consider how all the Attributes of God are glorify'd in this wonderful Contrivance of the Redemption of Man by a Mediator ! The Wisdom of God is exceedingly advanced hereby ; the Redemption of sullen Man being such a Contrivance of Divine Wisdom and Grace, that all the Angels of Heaven were at a loss to find out. And, O how graciously did Divine Love and Grace shine forth in this Contrivance also ! Love, both in Father, Son, and Holy Spirit ; in the Father, in giving his only Son to die for us ; in the Son, in willingly undertaking this Work, and offering up himself ; in the Holy Spirit, in sanctifying and applying the Redemption to the Souls of Men. And how his Divine Justice is glorify'd hereby, when the Eternal Son of God must die to satisfy it ? In whose Death, Justice triumphed more, and was more fully satisfy'd, that if all Mankind had for ever perish'd under the Stroke thereof. For there it had been satisfy'd but by the Sufferings of Creatures ; whereas it now receives its Satisfaction from a suffering God ; the Divine Nature assuming Human Flesh to suffer in, and taking Human Nature, in the Person of the Son of God, into a wonderful inseparable Union with it self. It is on this Account, my Soul, that the eternal Majesty of Hea-

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ven, justly offended with thee for thy Sins, is now atton'd, and being satisfy'd with that full price that Jesus paid for our Redemption is reconciled to us; and tho' a just God is become the Saviour of those poor, lost, undone and guilty Sinners that believe in Jesus. Here then, my Soul, is that City of Refuge, where thou may'st be safe from the Avenger of Blood: Fly to the open Arms of Jesus, and thou art there secure; for none can pluck thee out of his blessed Hands: And has not he invited thee to his Table, and there provided for thee such Royal Dainties as Angels never were admitted to partake of? Go then and put on thy Wedding-Garments, even the white Robes of his Righteousness; and then thou needst not fear but he that has so kindly invited thee thither, will make thee welcome there.

*A Prayer preparatory for the Holy Sacrament for
Friday Evening.*

O Thou blessed and eternal Fountain of Mercy, thou delightest to pour out thy Blessing on the Poor and Hungry, even when thou sendest the Rich and those that esteem themselves full, empty away: Look down upon a poor nothing Wretch, who has been emptying of himself before thy blessed Majesty this Day: Spreading my Sickneses before thee, that thou may'st be a Physician to me; and laying open my Sores, that thou may'st heal them: and emptying my self of my Sins, that I may be fill'd with thy Righteousness: Send me not empty away, O Lord, nor suffer me to go without my Errand. I confess I have Reason to be asham'd of
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my Confession, it has been so slight and homely, and so little accompany'd, with that godly Sorrow, that ought to be the chief Ingredient in it. Forgive, O Lord, for Christ's sake, what has been wanting in me; graciously work in me those Qualifications thou requirest of me, to make me a worthy Receiver at thy Table, and when I shall come thither, let that sacred Institution confirm in me a Sense of the Love of Jesus to my Soul. Let the lively Representation of his broken Body, break my Heart before thee, for my manifold and great Iniquities. And let the pouring out of his precious Blood for my Redemption, cause the Waters of Repentance to flow out of my hard and flinty Heart; so that I may truly mourn for what I have done against him, who was bruised for my Iniquities, and wounded for my Transgressions. O thou that lovest Truth in the inward Parts, give me Sincerity of Heart and Soul in the Petitions I have put up unto thee; and open thou my Eyes that I may see it, if there be any evil Way in me; any Hypocrisie, any Pride, any Covetousness, any Impurity, any Hatred and Uncharitableness, or any inordinate Affections whatsoever; that so I may renounce them all, and unfeignedly resolve to do justly, to love Mercy, and to walk humbly with thee, O my God. Let these Words of my Mouth, and Meditation of my Heart be acceptable in thy Sight, O Lord, my Strength and my Redeemer. And grant that when I come to thy Table, there to partake of the Fatness of my House, I may feel my Affections so strongly drawn so th after thee, that I may be out of the Reach of the Temptations of the Devil; at least, that they may

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may never be able to prevail against me. O Lord, hear, and forgive, and hearken, and do according to thy infinite Mercies declared in Christ Jesus: To whom, with thee, O Father, and the Holy Ghost, be all Honour and Glory. *Am.n.*

Saturday's Devotions.

Meditation Preparatory to the Holy Sacrament, for Saturday Morning.

Wouldst thou, O my Soul, come worthy prepared to the Table of the Lord? Consider then what it is; it is a *Feast of Love*. 'Twas Love that made the Feast, and Love that made the Invitation to thee: and if thou bringest not Love along with thee, thou wilt not be a welcome Guest there: And since 'tis so, it surely will be very requisite thou try'st thy Love before thou goest thither; thy Love to Jesus, who hast thus invited thee. And if thou desirest to know whether thou lovedst him or not, consider how long it is since thou thoughtest of the best Friend thou hast in the World, and what thy last thoughts of him were: Didst thou not very lately long for his Company, and wish the Time were come, wherein thou mightest again enjoy him? Didst thou not count the Days until that happy Time, in which he promis'd to return unto thee? Or suppose him to be dead, with what Passion dost thou follow the Memory? How art thou mov'd with the very mention of his Name? How glad to possess any Relick of him, tho' it be but his Shadow? Or how oft

oft dost thou look upon that lively Picture of him
 in thine Imagination? And dost thou think it
 could fall to put thee in mind of what he left thee
 in a Charge when he departed this World; Couldst
 thou forget the Legacies he left thee or the Inhe-
 rittance he bequeathed to thee at his Death? Now
 bring thy Love to Jesus to the Test, and tell me
 O my Soul, how long it is since Jesus was in thy
 Thoughts? Canst thou not tell? This argues little
 Love! Was there ever such a Friend as he, who
 dy'd that thou might'st live? He laid down his
 Life for thee; and greater Love than this hath
 no Man, that he lay down his Life for his Friend.
 Can any one pretend so much to thy Love, or me-
 rit from thee so kind a Remembrance? And yet
 Jesus has exceeded this Love, for he died for
 thee whilst thou wast his Enemy. And who ever
 died for the sake of his Enemies? O how pre-
 cious should the Name of Jesus then be to thee!
 With what Joy should'st thou receive the News of
 his coming to visit thee? How welcome must
 this Invitation be from thy blessed Saviour whom
 if thou lovest thou canst not but long to see; It is
 the Voice of thy Well-beloved that calls thee to
 this Banquet of Love, and says, Come, and see
 by these sensible Signs that I have left to repre-
 sent me, how much my Love to thee, hath made
 me suffer for thee: Behold the lively Figure of
 my Body and Blood, which was broken and shed
 to redeem thee: I have caus'd it to be made on
 purpose, that thou mightest not forget me. What
 now, O my Soul, dost thou answer to him? Canst
 thou say thou art impatient till to Morrow comes,
 in which thou art to meet him at his Table; and

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that thou thinkest it long till thou may'st go to his House ; Or at least, art thou desirous to go and see him set forth crucify'd before thine Eyes ? and what dost thou think of the Inheritance that he hath given thee ? An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in *Heaven* for thee ? Dost thou believe his Word, and expect not long for this Inheritance ? Does the Faith of seeing and enjoying him cause thee to purifie thy self, even as he is pure ? If thou art in such a Frame of Spirit as this, O my Soul, thou may'st assure thy self thou lovest Jesus ; and this Love will make thee an acceptable Guest at his Table ; for Love is all that he desires from thee ; and to have their Love enlarged and confirmed to him, is one great End of this Divine Institution. Go then, my Soul, and shew the Faith thou hast in him, and the Love thou bearest to him, and tell him thou never canst be happy without him.

A preparatory Prayer for the Holy Sacrament, for Saturday Morning.

O God the Father of Mercies, thou art good and dost good, and the whole Earth is full of thy Goodness, for thy Mercy reaches to the Heavens, and thy Truth unto Clouds : In nothing, O Lord, does thy Mercy and Goodness shine forth more resplendant than in this, that thou hast from the Beginning been in Christ, reconciling the World to thy self : And to confirm this Reconciliation to those who are the Subject thereof, thou hast called them to the Communion of the Body and Blood of thy Son, that Substance of the Pas-
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cal Lamb and true Passover. And since the Lamb Christ Jesus, is a Lamb without blemish, holy, pure and spotless; with what holy Hands and renewed Heart, ought I to receive this Food of Life, which came down from Heaven! Yet, Lord, how vile and polluted am I! And how much does this week's Preparation need Repentance, and my Tears fall short of godly Sorrow! And yet, besides the Insufficiency of my Repentance, (which I beseech thee, O Father of Mercies, in the Blood of Jesus to pardon, how many other Sins and Infirmities am I like to bring with me to thy Table, if thou, Lord, dost not remove 'em into the Land of Forgetfulness! How deficient am I in my Zeal for thy Glory, and Love and Thankfulness to thee! And how wanting am I in that Charity and good Will towards all Mankind, which I ought to bring along with me! Yea, that Trust and Dependence which I exercise in thy Mercy, how much Reason have I to fear it may be found Presumption? And though I have hitherto made Vows of better Obedience to thee, yet I am often breaking of them, has sufficiently inform'd me, that in my own Strength, without the Assistance of thy Holy Spirit, I can do nothing. O that thou wouldest therefore, when I come to thy Table, make that Ordinance a Means of strengthening me in the Performance of new Obedience to thee! And, by the Power of thy Grace, keep me from future Back sliding. Make this blessed Sacrament (which, through thy gracious Assistance, I design to partake of the Day following) a Feast of fat Things unto my Soul; and grant me thereby larger Communications of Grace and Comfort than I have yet received. And to that end,

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wash me, I beseech thee, from all my Sins, in that Fountain which thou hast set open for Sin and Uncleanneſs, which is no other than that ever ſtreaming Blood of my dear Lord Jeſus: To whom with thee, O Father, and the Spirit of Grace, be Glory, Honour, and Praise, for evermore. *Amen.*

Meditation for Saturday Evening, preparatory to the Receiving the Holy Sacrament the next Day.

THou art come, O my Soul, thro' the long Sufferings of God, to the cloſe of this Week; and how unprepared art thou ſtill for that holy banquet to which thou art invited, notwithſtanding all thy Preparations! *And how much* Dirt haſt thou left behind thee, for all thy Care and Diligence to cleanſe and purifie thy ſelf! My Goodneſs is but like the Morning dew, and like an early Cloud, that ſoon vaniſheth away: All my Deſires are but meer Vapours, and my Love to Jeſus, but like a ſudden Flaſh that is gone preſently; my Tears will hardly fill a Bubble, and my Sorrow is but as a tranſient Sigh: And, if I am my ſelf aſhamed of all that I do, how much more filthy and abominable muſt it appear to him, who is of purer Eyes, than to behold Iniquity? Therefore, O my Soul, it is good to take a Review of what thou haſt done, and ſee whether there be not the Love of ſome ſecret Sin yet lurking in my Heart; which if it be ſo, will render all my Performances nothing worth: For if I regard Iniquity in my Heart, the Lord will not hear me: Is there no hankering after ſome one beloved Sin, concerning which thou may'ſt ſay, as Lot of Zoar, Is it not a little-

little one ? If it be so, thou art unfit for Communion with Jesus Christ, for he has forbid us, and therefore much less will he himself, have any Fellowship with the unfruitful Works of Darkness : And the holy Scripture plainly tells us, That there can be no Communion between Christ and *Belial* : It being utterly impossible that the Love of Sin, the Love of God, can dwell together in one Heart. And therefore go to God, O my Soul, and say unto him, Lord, there is no dissembling with, nor hiding any thing from thee : for thou settest mine Iniquities before thee, even my secret Sins in the Light of thy Countenance : And therefore, if there be any secret turning aside in my Heart from thee, or any Lust that I hide as a sweet Morsel under my Tongue, shalt not thou search it out, O Lord ! For there is no Darkness nor Shadow of Death wherein the Workers of Iniquity can hide themselves from thee. And therefore, O Lord, that which I know not, teach thou me. And let this be my rejoicing, that in Simplicity and godly Sincerity I may approve my Heart unto thee. And help me, O Lord, that I may devote my self, and all that I am, and have unto thy Service. And seeing I have been endeavouring to search my Heart and meditate upon thy precious Death and Sufferings, Lord let not the weak D. fires and faint Resolutions vanish away in one Nights time, but let them continue till I come to thy Table, and be strengthened and encouraged there, that so I may be able to discern the Lord's Body in that holy Institution, to the Glory of thy Name, and the Comfort of my own Soul. *Amen.*

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*A Prayer for Saturday Night; Preparatory to the
Holy Communion.*

O Most gracious and blessed God, the God and Father of our Lord Jesus Christ, and in and through him, I desire to hope that thou art my God and Father also! Have Mercy upon me, I humbly beseech thee, in and thro' thy only begotten Son, thro' whom thou grantest Forgiveness of Sins and everlasting Life; and deliver me from that Weight of Sin which hangs upon my Soul; and which, unless thou deliver me, will sink me down to Hell, Inspire me! I beseech thee, with a Sense of thy Goodness, and help me so deeply to lay to Heart the Design of thy Love, that I may be made willing to comply therewith. And I beseech thee, to preserve in me always such a lively Remembrance of my dying Saviour's Love, and the Engagement that it lays upon me to Holiness, that I may suppress all unruly Passions, and mortifie all inordinate Affections, and humble my self before thee in a deep Sense of my own Vileness and Unworthiness; that I may come to thy Table the Day following (as thro' thy gracious Permission I design to do) and be a worthy Partaker of those heavenly Blessings to which thou hast invited me. And when I am at thy Table, O Lord, feeding on that blessed Food, which thou hast there prepared for me, wilt thou please to quicken the Graces of thy holy Spirit in me, that I may receive that heavenly Food with such sincere and hearty Devotion, that I may convey fresh Strength and Power into my Soul, and fit me for the Performances of all

the Duties of holy Obedience which thou requirest of me ; and that by my Obedience to this last Command of my dying Lord, and commemorating his Death in this holy Supper, I may be enabled to do thy whole Will, and that with the same Cheerfulness, and Delight wherewith I receive the Pledges of his Love from him. To this end, O Lord I desire to lift up my Heart unto thee, and to approach near unto thee, that I may receive more sensible Communications of Divine Grace from thee : For tho' I come not to thy Table trusting in my own Righteousness, yet I would trust in the Multitude of thy Mercies. I know I am not my self worthy to gather up the Crumbs under thy Table, yet thou hast told me in thy Word, that the Son of God died for Sinners, that they might obtain everlasting Life thereby : And thou art that God whose Property is ever to have Mercy, and to forgive, I do not doubt therefore but that for Christ's sake, I shall be acceptable and welcome, though in myself an unworthy Guest to thy Table ; and that being assisted by thy Grace I shall come to have my Soul nourished by his Flesh washed and cleansed thro' his most precious Blood ; and so, thro' Faith, I shall evermore dwell in him, and he in me. *Amen.*

And now, O Lord, fulfil the Petitions and Desires of thy Servants, as may be most expedient for me : The good Lord bless and keep me, and cause the Light of his Countenance to shine upon me, and give me Peace, through Jesus Christ *Amen.*

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Sunday's Devotions.

And thus having Performed your Week's Devotions, you will, thro' the Divine Blessing find your self in a more prepared Frame of Spirit, for the Receiving the Holy Communion of the Body and Blood of Christ upon the Lord's Day: For which thou may'st make use of the following Helps; endeavouring by all Means to get thy Heart affected, according to the expressions thou shalt use.

When thou risest in the Morning, say,

THIS is the Day that the Lord hath made; I will rejoyce and be glad in it---- I will go into thy House, O Lord ---- I will pay thee my Vows which my Lips have uttered, and my Mouth hath spoken; I will go unto the Altar of God, unto God my exceeding Joy.

When thou retirest into thy Closet, the following Meditation will be proper.

A Meditation for Sunday Morning, before the Receiving of the Sacrament.

THIS is the Day, O my Soul, that thou hast longed for, and wherein thou expectest to meet with thy Lord: And now surely it concerns thee to serve the Lord with Fear, and rejoyce before him with Trembling: But see that thy Desires do not flag and decrease, but that the nearer thou comest to the Table of the Lord, the stronger thy Desires grow; Canst thou say, with the holy Spouse, *I am my beloved's and his desire is*

A Week's Preparation

towards me ? And, if so, then sure thy Desire should be towards him also : Come, O my Soul, and let us go to the Table of the Lord, for there he will give us his Love : Methinks, I am already there, and hearing him say to me, Come, eat, O Friend ; drink yea, drink abundantly, O Beloved : I have sent my Minister to call you to my House, and invite you to my Table which you see is here spread for you : It is well done that you are come, and I take it kindly to see you here : The Reason why I invite you, is, that I may put you in mind of my Love, and that you may shew your self my Friend by a joyful Commemoration of it ; and to make you more sensible of the Happiness I have purchas'd for you, by laying Obligations on you, to continue in it, and to impart unto you new Tokens of my Love, even the greatest Pledges that I can bestow upon you, assure you that I am your eternal Friend. Think not that it is only a little Bread and Wine that I set before you, and that it is but poor Cheer that I have provided for you ; but open the Eyes of your Mind, remember and believe what I have taught you ; and then you will see this is my Body which was broken for you, and this is my Blood which is shed for you ; and on these I would have feast together. Behold here how the Spear pierced my Side ; see the Hole which was made by the Launce, when it pierced my very Heart : Do you discern how my Hands were wounded ; how my Feet were bored, when I was nailed to the Cross for you ? How despitefully was I used ? How cruelly was I martyred and tormented ? Besides all the Mockeries and Abuses, the Shame and Reproach, the Agony and Bloody Sweat which I endured to do you Service ? Did I not love you, think you, when I suffered thus for you ? Can you chuse but read the Greatness of my

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my Affliction which is writ in my most precious Blood ? Can you doubt that you are dear unto me, when I have purchas'd you at so dear a Rate ? Let these Wounds speak for me : Look unto them and then see what a vehement desire I to had accomplish your Salvation ! What Sorrow was there ever like unto my Sorrow ? Or what Love was there ever like unto my Love ? This broken Bread, and Wine poured out, tell you I have died for you, and what greater Assurance can your Heart wish of my Love ? As the Father hath loved me, so have I loved you : And all that I desire of you is, That you would continue in my Love, and if you keep my Commandments you shall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love. This is the Token I would have of your Kindness to me ; ye are my Friends if you do whatsoever I command you. Nothing else do I request of you, but that you would henceforth live unto me who have died for you. And now, O my Soul, canst thou find nothing to return to so gracious a Declaration of the Bowels of his Mercy towards thee ? O will it be hard to tell him thy Heart, who hath so freely opened his to thee ? Thou canst not sure be mute unless thou art astonish'd and struck dumb at the Greatness of his incomprehensible Love.

What canst thou do less, O my Soul, than to acknowledge thy Unworthiness to be a Guest to so great a Person as he is ! And then the Consideration of this Love should cause thee to come to his Feast with a thirsty Desire after it, like the chafed Hart to the Streams of Water, and with an hungry Appetite, as a poor Man to a full Table, or one that is covetous, to an Heap of Gold : Yet still, O my Soul, thou must remember, that thou

art but a Beggar ; and thy Desires, tho' fervent must be temper'd with Humility and Lowliness of Spirit ; so that tho' thy blessed Lord say to thee this Day, as David to Mephibosheth, *Thou shalt eat Bread at my Table continually* ; thou shalt always feast with me ; yet it becomes thee to bow down thy self, and say as he there did ; *What is thy Servant, that thou shouldst look upon such a dead Dog as I am ! It is too high a Favour to sup with thee, since I am not worthy to pick up the Crumbs that fall from thy Table, The least of all thy common Mercies is too good for me, how shall I dare to approach to this Fullness of heavenly Blessings to which thou hast invited me ; I have sinned, I have sinned, and am not worthy to be called thy Son, or to be a Guest at thy Table : Even in my very best attire, I am so ragged, that I am ashamed to see my self, and therefore how shall I appear before thee ; O my Lord, I come meerly in Obedience to thy Commands ; I should not have presumed to appear in thy Presence, but that thou hadst bidden me : And should have been afraid to be seen in this Condition, but that I was more afraid to disobey thy Commands ----- Hasten then, O my Soul, to the Table of the Lord ; for sure he will not be angry with thee for obeying him, or be offended that thou comest at his bidding.*

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A Prayer for Sunday Morning, before the Receiving
of the Holy Sacrament.

O Eternally blessed and incomprehensible G O D,
who only art worthy to be praised; and had
in honour of all thy marvelled Works: Thou art
glorious, O Lord, in all thy Attribute; but there
is none that shines with such Lustre in the Eyes of
poor guilty self-condemned Sinners, as that of thy
Mercy; in the Redemption of thy People, by the
Blood of thy own dear Son, whom thou hast given
to be a Propitiation for their Sins, O thou Father
of Mercy, who hast thus given thy Son to die for
me; and art this Day ready in thy Holy Sacrament
to offer him to me again, I humbly adore thy
Goodness; but am wholly at a Loss, when I
should duly prize so invaluable a Mercy; For
what am I poor unworthy Worm, that I should
sit down to eat with thy blessed Lord when the
glorious Angels at a distance adore and Pay him
Homage? Why should I be admitted to feed upon
his sacred Body and Blood, when my Sins had a
hand in all that he suffered: So that I rather de-
serve to be rank'd among those that murdered him
which was a Fact so horrid, that nothing but the
Blood, which they shed could ever expiate? But
since, O blessed Jesus, thou art exalted, that thou
mayst shew Mercy and hast signalized thy Love in
loving those that hate thee, and in saving their
Lives who barbarously took away thine, and ac-
cordingly callest to thy Spiritual Banquet so un-
worthy a Wretch as I am, I'm ready to come at thy
Command, but would fain come worthily; come
so

so as to have Fellowship with thee at thy Table, and would leave my Sins behind me, seeing it will be no Feast for them, nor will it be for me, if I bring them with me ; O Lord, be thou therefore unto me a Jesus, and save me from my Sins : From the Filth and Pollution of them, and from the Guilt and Condemnation they have made me liable unto : Rid me of them, O Lord, for the time to come, for they have slain thee, and will slay me also, if they are suffered to reign in me. And do thou meet me in this Heavenly Banquet with a full Pardon of all mine Offences, and a perfect Cure of all my Infirmities, that I may be cleansed by thy Blood, and sanctified and quickened by thy Spirit, and assured of that eternal Life, which thou hast promised to all thy Elect, All this I am assur'd thou art ready to do for me, if I come worthily ; and therefore, O Lord, do I come unto thee this Morning, that I may come worthily ; even that thou who art worthy, wouldst graciously please to make me worthy, through thy Worthiness ; and that thou wouldst enable me acceptably to perform the Duties required of me at thy Table ; that so I may enjoy all the Blessings of it, and find and feel it to be a Communion of thy very Body and Blood : Help me, O Lord, to remember thy dying Love with living Affection to thee, and with a Heart truly thankful for thy Mercy, and entirely devoted to thy Service : And help me to say, with thy Servant of old, *I hate every False Way, but thy Law do I love.* And let me find, when I shall be by and by at thy Table, that it is good to draw near unto thee ; to which End stir up the Graces of thy Holy

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Holy Spirit in me, that whilst the King is at his Table, my Spikenard, even the Graces of thy Holy Spirit may send forth the Smell thereof; that they may send forth an acceptable savour to thee, through Jesus Christ. And help me, O Lord, to put forth Bowels of Charity and Compassion to all my Fellow-Creatures that are in Distress, according to my Ability, that my Faith may be seen by my Works: And that I may take care in every thing to keep a good Conscience void of Offence both towards thee, O God, and towards all Men. And let not my coming to thy Table be unto Condemnation, but that I may receive Strength and Nourishment thereby, and be built up in my most Holy Faith, to the Praise of thy Grace, through Jesus Christ. *Amen.*

Having thus finish'd thy Devotions at Home repair to the Church; and as thou art going, say,

O Blessed and merciful God, look down graciously upon me thy unworthy Servant, who am now going to the Habitation of thy House, and to the Place where thy Honour dwelleth, in order to approach thy holy Table, have Mercy upon me, O God, and pardon me, though my Heart be not prepared according to the Preparation of the Sanctuary,

When

When you are entering into the Church, say,

I Will come into thy House, O Lord, in the Multitude of thy Mercies, and in thy Fear will I worship towards thy holy Temple. Hear the Voice of my Prayer, O Lord, when I cry unto thee, when I lift up my Hands towards the Mercy seat of thy holy Temple. I will wash my Hands in Innocency, so will I compass thine Altar, O Lord.

If Divine Service be not begun, you may spend your Time in reading some of the foregoing Meditations, especially that on the Passion of our Lord for Friday. But if the Divine Service be begun joyn with the Prayers of the Church; and afterwards hear the Sermon with great Attention. And as soon as Sermon is ended approach towards the Communion Table, and, having placed your self conveniently, pray thus;

A Prayer to be said when Sermon is ended, before the receiving of the Holy Sacrament.

O Most blessed Jesus, who once offeredst thy self for me upon the Cross, and now offerest thy self to me in this blessed Sacrament, receive me graciously to the Feast thou hast prepared for me: Tho' I am unworthy of the
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Crumbs that fall from thy Table, yet let not,
 I beseech thee, my Unworthiness frustrate the
 Benefits of this thy ineffimable Mercy to me :
 But help me now, O Lord, with a holy Confi-
 dence and Trust in thy Mercy to come unto thee,
 that I may be refreshed with this thy holy and
 heavenly Barquet, and find the saving Efficacy of
 thy Flesh and Blood ; of which I am now about
 to receive the Pledges. Illuminate my Under-
 standing with a Beam of thy Light, that whilst I
 receive the Bread and Wine, I may apprehend
 by Faith how thy Body was broken, and thy Blood
 shed for my Sins ; and so may sensibly feel my
 Soul enlarged with Love to thee, and fervant
 Desires after the everlasting Enjoyment of thee.
 O Lord, have Mercy upon me, increase my
 Faith, confirm my Love, and quicken my Affe-
 ctions. Give me Faith in thy Promises, Love
 to thy Members, and Thankfulness for this ine-
 stimable Favour thou vouchsafest me, for the
 sake of Jesus Chrſt, thy only Son, and my a-
 lone Saviour. *Amen.*

Before

Before the Minister is engag'd in the Prayers of the Church, if thou hast Time, thou may'st use the following Ejaculation.

O Thou blessed and immaculate Jesus ! Thou God of eternal Excellency, and Lord of all Perfection ; thou art fairer than the Children of Men, thou art altogether lovely ; and, O that I were also altogether Love : My God, I desire nothing but to love thee ; and to be beloved of thee ; for whom have I in Heaven but thee ; and there is none upon Earth that I desire to love more than thy self : For thou art the Sum of my Thoughts, and the only ravishing Object of my Affection : I can contemplate nothing but thee, nor admire any thing but thee : Nor do I think my Soul straitned in being confined to thee, but abundantly enlarged ; For thou art that Fountain of infinite Fulness that filleth All in All.

When you are making your Offering, say,

ALL things are of thee, O Lord, and of thine own have I given thee : And hope that thou, O blessed Lord, who didst accept the Widow's two Mites, will also accept of that which I have given.

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When thou hast received the Bread from the Minister, and he has concluded with these Words, Feed on him in thy Heart by Faith, with Thanksgiving say.

I Thank thee, O Lord, that thou hast given me this Pledge of thy Love, and thus fed me with the Bread of Life ; for I believe, O Lord, that thou art that true Bread that camest down from Heaven, who being received into my Heart, will by Faith, nourish me unto eternal Life.

After thou hast received the Cup, and the Minister has concluded with these Words, And be thankful, say,

O What Thanks shall I return unto thee, O Lord, who tookest thy self the bitter Cup of Vinegar and Gall, and that more bitter Cup of Divine Wrath, and yet givest to me the Cup of Salvation, having shed thy precious Blood for me ! Glory, Honour, Blessing and Praise be unto thee, O Lord, for this wondrous Grace : O that I may henceforth live unto thee, who hast thus shed thine own Blood for me ; and caused me to drink of this Fountain of living Waters.

When

*After you are gone from the Lord's Table to your Seat
say,*

Bless'd for ever be thy holy Name, O Lord, for thy Super abounding Mercy and Grace in the Son of thy Love, who hast thus made for me such a Feast of fat things, and of Wine on the Lees well refined. Bless'd be the Lord, who hath thus taken me into Fellowship and Communion with himself, and with his Son Jesus Christ, through the Spirit, Glory be to the Father, Son, and Holy Ghost,-- It is my Joy, O Lord, and highest Satisfaction, that I am beloved of thee, and that thou hast vouchsafed me the Tokens of thy Love: Preserve me for ever therein; and for that end, preserve in me the same Thoughts, Resolutions and devout Affections, which now I feel in my Heart.

I will sing of the Mercies of the Lord for ever; with my Mouth will I make known thy Faithfulness to all Generations.

God is greatly to be feared in the Assembly of his Saints, and is to be had in Reverence of all them that are about him.

Bless the Lord, O my Soul, and all that is within me, bless his holy Name.

Bless the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thy Iniquities? who healeth all thy Diseases.

Who redeemeth thy Life from Destruction; who crowneth thee with Loving kindness, and tender Mercies.

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for the Holy Sacrament. 77

My Mouth shall speak the Praises of the Lord for ever, and let all F'esh bless his holy Name for ever and ever. *Amen.*

A Prayer to be said at Home, after the Receiving of the Holy Sacrament.

BLessed for ever be thy great and holy Name,
 O thou Father of Mercies, and eternal Fountain of blessedness, who bountifully communicated thy Blessedness, and every where overflowest in thy Mercies to all thy Creatures, but more especially to the Sons of Men, who are surrounded with an Ocean of 'em, the Bounds of which there is none can see, and the Depth whereof there's none can Fathom : I, thy poor unworthy Servant before thee, praise thy holy Name, that thou hast this Day made me glad with the Gladness of thy Chosen, and feasted me at thy Table with the fat Things of thy House, and with Wine on the Lees well refined ; even with the Pldg's of the dying Love of my Redeemer. I am come, O Lord, with humble Acknowledgment, and such Returns of fervent Love and sincere Affection, as I am able, to thy Divine Majesty. Accept, O Lord, I beseech thee, of my Vows at the Holy Table, to render unto thee better Obedience. And bestow upon me, I beseech thee, such a wise and considering Heart, that my Thoughts may sink deeper into that vast and boundless Ocean of thy Mercy. O that the Love of God my Saviour, who hath done such great Things for me, may be for ever more and more admirable in my Eyes ; all that I have done,
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or can, is too little to give thee : I can love thee but a little, and serve thee but a little ; and therefore would rejoyce, that all the World would love thee, and worship thee, and glorifie thy Name : Let the People praise thee, O God ; yea, let all the People praise thee : For thou only dost wondrous Things : And let the whole Earth be filled with thy Glory. *Amen and Amen.*



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